The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOL. XXIV, NO. 28.—WHOLE NUMBER 1225.

JOHN HECKER, PROPRIETOR. NEW-YORK, SEPTEMBER 9, 1854. { AT NO. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH.......................at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH.................. 8½ " 5 "
CHURCH OF THE NATIVITY.................. 9 A. M.
CHURCH OF THE ANNUNCIATION.................. 8 "
[Sunday services, 10½ A. M. and 4 P. M.
CHURCH OF THE HOLY COMMUNION...... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½.
On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, 8½ A.M.
CHURCH OF THE TRANSFIGURATION......½ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES............ 9 "
CHURCH OF THE HOLY INNOCENTS............ 9 "
On Saints' days and other Festivals, 2d service 11 "
ST. LUKE'S CHURCH, Brooklyn............ 8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS........ 9 A. M.
ST. MARY'S CHURCH, Brooklyn........ at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR SEPTEMBER.

10. Thirteenth Sunday after Trinity.
17. Fourteenth Sunday after Trinity.
20. Ember Day.
21. St. Matthew the Apostle.
22. Ember Day.
23. Ember Day.
24. Fifteenth Sunday after Trinity.
29. St. Michael and All Angels.

OCTOBER.

1. Sixteenth Sunday after Trinity.
8. Seventeenth Sunday after Trinity.
15. Eighteenth Sunday after Trinity.
18. St. Luke the Evangelist.
22. Nineteenth Sunday after Trinity.
28. St. Simon and St. Jude the Apostles.
29. Twentieth Sunday after Trinity.

THE CHURCH ABROAD.

England.—The Bishop of LINCOLN is showing in good earnest that the Government did not make a mistake in nominating him to the Episcopate. He has just issued a very important circular to his clergy, of which we subjoin an abstract. From returns made to him at the beginning of the year, he has found there are 273 parishes in the diocese, nearly one-third of the whole, that have only one service each Sunday;—a proportion which he thinks has no parallel in any other diocese. Of these, 100 are cases of two parishes being held in plurality by the same incumbent; 79 where the incumbent of one parish is also curate of another, or where the clergyman holds two curacies; the remaining 94 admit of no explanation. This does not include consolidated parishes, having two churches with one service in each. That in every parish there must be some who, at any one time, cannot attend public worship, and therefore, if there be but one service, must either lose the benefit altogether, or resort to the meeting-house; while even those who have attended once, if they want further worship and instruction, must do likewise. That the church cannot hope to regain the ground lost, or even to retain what she still holds, while she leaves unsupplied a want that not only is, but ought to be felt. That there is a statute giving the bishop power to order that there shall be two full services, with a sermon or lecture, in the church or chapel of every benefice in his diocese. He does not think compulsory ministrations worth much, but believes all will co-operate to remove an evil so hurtful to the church and to the spiritual welfare of the people. He therefore hopes to receive. before the end of the year, from every clergyman, unless there be some very special good reason for doing otherwise, an intimation that he has begun, or is preparing to begin, a second service, with preaching or catechising. That there are some parishes where, from the smallness of the stipend, an immediate remedy cannot be expected; but he trusts that in these the clergy will, if possible, induce the people to attend a second service elsewhere, or make up the loss, if not by a third service on Sunday, at least by an occasional service in the week.

AN ELECTION of a proctor to Convocation has taken place in the diocese of Canterbury, to fill the vacancy caused by the death of Dr. MILL. Archdeacon CROFT presided, and Archdeacon HARRISON, after paying a graceful tribute to the memory of Dr. MILL, made an interesting statement of the present position of affairs in Convocation. The Rev. Mr. RIDDLE having withdrawn in order to avoid a contest, the election of the Rev. ASHTON OXENDEN was proposed by the Dean of Norwich, and carried unanimously. Shortly before the election, Mr. OXENDEN issued an address to the electors, from which we extract the following:

> I believe that the principle of a deliberative assembly is desirable for the interests of the Church, and that it is a token of an unhealthy condition of any Church when her members cannot safely meet for discussion. Whether the time has now arrived when Convocation may, with advantage, assemble for active measures, is a question of some anxiety in my own mind. Nevertheless, it appears to me that the introduction of such practical questions as those brought forward at the last sitting of Convocation is among the likeliest means to lead men to see that it may be usefully employed. I have no hesitation in saying that, in the event of my being elected to fill the vacant office, I would go to Convocation, not with the intention to stifle its proceedings, but with a sincere desire to further such measures as I believe would promote the best interests of the Church.

OUR READERS, especially such of them to whom GOD has given power to get wealth, are pressingly invited to mark and remember the following string of facts, which, we think, makes a pretty strong showing for the cause for one week:

Christ Church, Bucup, has been consecrated by the Bishop of MANCHESTER. The church has sittings for 500 persons, 168 of them being free. It was built by the Rev. JAMES HEYWORTH, of Henbury-hill, near Bristol, at a cost of £3,000; who also gave the site, has invested £1,500 as an endowment, and £200 as a repair-fund;—making, in all, about $22,842.——The Archbishop of YORK has consecrated Christ church, Coatham. This, too, was built, at a cost of £4,000, by Mrs. NEWCOMEN, of Kirkleathan-Hall, near Redcar, who has also granted a yearly rent-charge of £50 on her estate towards an endowment, and £10 for the maintenance of the fabric.——The fine old church of Ilkeston, in Derbyshire, is to be restored, at a cost of $3,000, towards which the working men of the district, chiefly colliers, have subscribed £500.——The parish church of Whippingham, in the Isle of Wight, is undergoing enlargement at the expense of the QUEEN: GOD bless her majesty!——Several new churches are in progress in the metropolis, and some of them are nearly ready for consecration. In Paddington three churches are to be commenced forthwith, the Bishop of LONDON having given £1,000 towards the work. A church is to be built in Coventry-street, the QUEEN having subscribed £500, and the Bishop of LONDON £1,000. Three churches are to be erected in Clerkenwell, a strong committee, with Lord SHAFTESBURY at its head, having been formed for the purpose of raising the necessary funds. In the parish of St. Andrew, Holborne, a large church is to be erected, at the sole cost of Mr. J. G. HUBBARD, a site having been given by Lord LEIGH. At Limehouse a church is to be built at the sole cost of Mr. WILLIAM COTTON. Near the same district another church is nearly finished, built at the sole expense of Mr. Alderman CUBITT, M. P. "A merchant," whose name has not transpired, has offered to build and endow a church in any part of London the Bishop may point out. In Kensington, Isleworth, Hammersmith, St. Pancras, Shoreditch, and other thickly populated districts, churches are to be built, a committee having been formed for making the necessary arrangements, with Earl NELSON at its head, and including such names as Earl GROSVENOR, Lord HADDO, Lord RADSTOCK, Lord ROBERT GROSVENOR, the Lord Mayor, Sir R. H. INGLIS, Sir W. R. FARQUHAR, Sir W. P. WOOD, and Sir THOMAS PHILLIPS.——Christ church, Great Warley, had just been opened by license from the Bishop, previous to consecration. It is Early English in style, and has sittings for about 600 persons.——A new church at Woodford, Essex, has been consecrated by the Bishop of LONDON.——The beautiful parish church of Fishtoft has been re-opened, after undergoing thorough restoration. The following curious particulars in its history are from the *Clerical Journal:*

> The church is dedicated to St. GUTHLAC, who in the seventh century founded the monastery at Croyland, a district abounding in bogs and swamps, a dreary desert of marsh and water. The monks of Croyland, according to tradition, made a pilgrimage to Fishtoft, and there builded the present church, which "with all its tythes and customs was given upon the altar of St. Guthlac in Croyland, to the abbot thereof, to build a cell for the monks, by ALAN DE CROUN" in the twelfth century, and remained in the possession of that monastery until its dissolution. The discoveries of the last few weeks have thrown a new and most interesting light upon the early history of the church. In scrping away the yellow plaster three windows were revealed evidently of Early Norman architecture, and two aumbries in the chancel of the same period; thus rendering it probable that the present nave and aisles were added to the old Norman building.

THE 34TH ANNUAL REPORT of the Commissioners for Building New Churches has been printed. It states that 23 additional churches have been finished, providing seats for 14,897 persons, of which 9,723 are free. In the whole, 570 churches have now been completed, making provision for 565,780 persons, including 338,575 free sittings. Besides these, 27 new churches are now in course of erection. Steps have also been taken for assisting several other churches by grants or by procuring sites. The Commissioners have also afforded or expressed a willingness to afford facilities in obtaining sites for parsonages in 26 parishes, and for churches in 7 others.

SINCE THE DATE of the last account, which was April 27, sixty-three persons have abjured the errors of Romanism at St. Paul's, Bermondsey. It is said that the Romish priests have set on foot a course of violent persecutions against the converts.

THE REV. J. G. MCLEOD, formerly assistant curate of St. Peter's church, Derby, is announced as having perverted to Romanism.

PREACHING IN THE OPEN AIR appears to be gaining ground. We remarked last week that the new Bishop of SALISBURY had set an example that way. He has been followed by the Rev. C. R. ALFORD, of Christ church, Doncaster, who announces his intention to continue the practice. The service lasted about an hour, and was listened to respectfully by a considerable gathering of people. The Rev. J. BIRCH, of Brighouse, Yorkshire, is doing likewise.

THE BISHOP OF HEREFORD has lately finished a series of confirmations in 46 parishes; the number of persons confirmed amounting to 6,000.

THE APPOINTMENT of the Rev. FREDERICK BARKER to the See of Sidney has already been mentioned. The *Liverpool Mail* bears the following testimony to the fitness of the nomination:

> Mr. BARKER is, we believe, but little above the middle age. Oddly enough, the height of his stature long ago caused him to be good-naturedly named by his friends "the High Priest." We need scarcely say we regret he is not High Church. It is only fair and candid to state that his parochial ministrations, extending over some twenty years, amid this great communinty, have caused him to be favourably regarded not only by those who share his own sentiments, but by our townsmen generally. Perhaps the happiest augury of his general acceptability in his future sphere, may be found in the gratifying unanimity with which local clergymen of varying shades of sentiment—both Evangelical and Puritant—both English and Irish—to the number of between thirty and forty—all joined in a cordial testimonial to him when he lately left our town. In short, whatever may be his "private interpretations," and though many like ourselves may not share his theological opinions, still most persons will agree that Mr. BARKER is an educated Englishman, and a perfect gentleman; a most pains-taking parish priest; and a truly good man—altogether admirable qualifications for a colonial bishopric.

Ireland.—The stir in England about Convocation has awakened much interest in Ireland; and a desire has been expressed that the Bishops would convene diocesan synods, to consider the proposed changes.

THE BISHOP OF CASHEL concluded his tour of confirmation at Waterford on Thursday, the 10th ult. The whole number confirmed amounted to 800, of whom 200 were converts from Popery.

THE FOUNDATION-STONE of a new church had just been laid at Killbryan.

A CORRESPONDENT of the *Morning Chronicle*, who signs himself "A Churchman," remonstrates against the appointment of Archdeacon BERESFORD to the vacant See of Kilmore, on the ground of his not having received a University education. A correspondent of the *Clerical Journal*, writing from Ireland on the subject, has the following:

> This appointment is not popular; and is believed to have been brought about mainly in consequence of the Archdeacon having seconded the nomination of Sir JOHN YOUNG upon his return to Parliament. It is said that by this means many Orangemen voted for Sir JOHN YOUNG, influenced by the example of the Bishop-elect, who is himself an Orangeman. The general feeling here is that Irishmen, *cæteris paribus*, should be appointed to Irish bishoprics; but the conviction is, that they should be men of acknowledged piety, learning, and experience.

FROM THE SAME correspondent of the *Journal* we extract the following interesting items:

> It is a matter of some regret that the Society for Irish Church Missions is not receiving, of late, the accustomed supply of funds from friends in England. We believe there is great need of money just now felt by that society, and we should grieve to think its glorious work was checked in any measure through want of sufficient means. Every agency that can be evoked to stifle its voice and embarrass or annihilate it, is unceasingly put into requisition by the emissaries of Rome. They have an unlimited supply of money at their disposal, and are erecting chapels, ragged-schools, convents, statues, crosses, &c. &c., in every available locality.
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> The number of new buildings of late erected and still in erection in the city of Dublin alone, for Roman Catholic purposes, fills every one with amazement at the wealth which that Church must have for such lavish and extraordinary outlay. Whatever way you turn you see some monster building, "like a tall bully" lifting its bold head, and displaying the unmistakeable marks of the seven-hilled city. In Rathmines, near Dublin, a colossal statue of the Virgin ond Child has lately been erected facing the Queen's highway, and inviting public adoration. At Phibsborough an enormous cross is being raised in the middle of the road, elaborated with the utmost skill, and carved with manifold symbols and devices. In short, thousands and tens of thousands of pounds are being laid out at this very moment to uphold the vast fabric of superstition, which has been so much shaken by the recent Reformation movement.
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> Most cheering are the accounts of the prosperity of the Sligo Protestant Orphan Society, far exceeding the expectations of its most sanguine friends. The committee of that society have rescued from the work-house every eligible orphan *but seven*, that were to be had in the whole county; and at the next meeting even these will be taken under the care of the society. More than £100 is in bank to the credit of the apprentice fund of the society. Too much praise cannot be given to the clergymen of Sligo for the zeal they have evinced in the orphan's cause.
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> The "Protestant orphan Union" of Dublin, which provides for the children of mixed marriages, is doing good service. Poor Protestants are thrown so much into the society and companionship of Roman Catholics that they frequently contract marriages with them, and on their deaths leave their orphan children unprovided for. These children being ineligible for admission into the original Protestant Orphan Society, as one of the parents was a Romanist, are taken under the care of the "Protestant Orphan Union," and sent to the county Wicklow, or other convenient locality in the country, where they are maintained, clothed, and educated with care.
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> A movement has been made in Dublin to re-establish the Protestant Adelaide Hospital, with the view of saving poor Protestant invalids from being perverted in their weak or dying moments by Romish nurses, or "Sisters of Charity," as they are called, who frequent the Dublin hospitals, and have under their sole care all the patients of two of the largest hospitals in the city. It is said that a large amount of money is already availble for the purposes of this Protestant Hospital. When the sick are to be treated, no distinction, we will say, should be made between the "Trojan and Tyrian"—the Jew and the Samaritan—the Protestant and the Romanist: and so, the projected hospital will not, we understand, refuse admission to any sick individual, as far as accommodation can be given; but the great anxiety is to save the sick Protestant poor from the solicitations, importunities, and anointings of the priest and his myridoms.

Scotland.—The Annual Synod of the Diocese of Brechin was held at St. Andrew's church, Brechin. on Wednesday, the 2d ult. After religious services in the church, the elergy assembled in the school-room, and the Synod was constituted by the Bishop. Nothing of importance was brought forward, and, the usual routine business being disposed of, it was dissolved. The same day was held the annual meeting of the Diocesan Association, which is a branch of the Scottish Episcopal Church Society. The contributions from the several Congregations to the Funds of the Society, amounted to about the same as in former years; in several cases, there was a small improvement. Various claims for Stipend aid and for Schools were sanctioned, and several small sums were voted from the Tenths for Diocesan purposes. An earnest wish [illegible] been expressed that the Funds contributed in the Diocese could be increased. At present, little more than two thirds of what is voted from the General Fund to the Diocese is raised within it.

THE SYNOD of the Diocese of Moray and Ross was held in St. John's church, Inverness, on Wednesday, the 10th ult., the Rt. Rev. the Bishop presiding. The *Inverness Courier* furnishes the subjoined account of the proceedings:

> The returns of the different congregations, showing their assets and expenditures, were minutely investigated, in presence of the association and of HUGH J. ROLLO, Esq., W. S,, the assistant-secretary, who came north purposely to make himself better acquainted with the state of the diocese, and to give his advice as to the best mode of increasing the collections in the different Churches, paying off their debts, and putting their affairs on a better footing. With the exception of Inverness, Forres, and Elgin, every congregation in the united Diocese has been for years, and still continues, dependant on the Society for making up the small pittance of £100 of minister's stipend, and most of the Churches have to draw for £45 a-year, which is the greatest sum allowed in any one case. An impression prevailed among the members present at the meeting, that the wealthier attendants at the different chapels, and the occasional visitors who in summer and autumn frequent them, are ignorant of the extreme poverty of the poorer members and of some of the pastors; and that means must be taken to make each Church, as far as possible, not only self-supporting, but a contributor also to the Missionary and philanthropic schemes upon which the Church generally is now entering. Although by the rules of the Society no aid is given except to congregations which make annual collections, however small, towards its funds, (and every church, by canon, is bound to have a yearly collection), yet in the united Diocese of Moray and Ross, not one-third part of the amount of grants for stipends is collected within its bounds.

THE MISSION established by the parish of St. John's, in Edinburgh, continues to prosper beyond anticipation. The attendance at the morning service now averages 100 persons, and there are now upwards of 30 communicants.

A NEW CHURCH at Trinity was opened for Divine service on Sunday, the 13th ult., the Rt. Rev. the Bishop of EDINBURGH preaching the sermon.

THE NEW MISSION church of St. Mary Magdalene, at Dundee, has been opened for Divine service, by license from the Bishop.

THE COLLEGE in the Isle of Cumbrae is steadily filling with students. Of those who had entered at the date of the last account, two were in the theological department, three were young men preparing for the universities, and the rest long-vacation students from Oxford and Cambridge.

Nova Scotia.—We have to record another great step taken towards the revival of Synodical action in this Diocese. The Lord Bishop purposes, GOD willing, to hold a visitation at Halifax on Wednesday, the 11th of October. He has addressed, in the form of a circular, a capital letter to his clergy, most of which we subjoin from the *Church Times:*

Having visited every parish once, and the greater part of the Diocese more than once, since my appointment, and knowing that the clergy cannot leave their cures without serious inconvenience, both to themselves and to their congregations, I have deferred calling them together, in the hope that the questions relating to Colonial Church Assemblies would be settled by the Imperial Parliament. Being disappointed in this, I have at length determined, without further delay, to summon a meeting of Clergy and Lay Delegates to be held on the day following the visitation day, in order that the members of the Church may decide for themselvs whether they will hold *periodical* Assemblies or not. If this question is decided in the negative, the business will be thereby concluded. If in the affirmatiue, we shall then proceed to frame regulations for our own guidance, and for future elections of lay members: but no questions except with reference to the Constitution and Bye-Laws or Standing Orders of the Assembly will be proposed at this meeting.

It has been allowed by speakers of all parties, in both Houses of Parliament, that the members of the Church in the Colonies ought to enjoy the privilege of meeting together, to frame such regulations for their own government as may be required by local circumstances, but various causes have prevented the passage of the bills, which have been introduced into the House of Commons for the purpose of removing any doubts that may exist as to our present position. One objection is, that no Legislation is required, and that we have already full liberty to meet according to onr own pleasure. This opinion has been acted upon in some Dioceses, and it is open to us, if we please, to follow the example of our brethren.

Last year a bill, prepared with great care by the Bench of Bishops, was approved by the Government, and passed by the House of Lords, where it was introduced by the Archbishop of CANTERBURY. In the Lower House its consideration was deferred, because it was not sent down until late in the session. In March last a new bill, introduced by the Solicitor General, passed the second reading by the overwhelming majority of 196 to 62, being supported by members of both sides of the House. Thus the principle was decidedly adopted; but in committee it was found to be difficult so to frame the clauses as to accomplish the desired object without doing more than was intended, and consequently the bill has been dropped.

Under these circumstances, I have thought it my duty to summon an assembly, taking as our guide the bill passed last year by the House of Lords, by which we shall be governed, so far as it may be applicable, until other regulations are framed.

Every clergyman licensed in the diocese will be entitled to a seat; but deacons will not have a vote. The lay delegates must have been communicants for at least twelve months preceding the day of election, and it will be your duty to take care that no person is proposed who is not thus qualified. The election may be made by the same persons, and in the same manner, as the election of churchwardens, and *two* lay delegates may be elected for each district forming a separate cure of souls.

You will immediately give notice to your parishioners of the intended election, which must take place before the last day of September. The votes must be taken in writing; and immediately after the election you will forward to the Registrar of the Diocese, HENRY PRYOR, Esq., a list of the persons proposed, with the number of votes recorded for each, and a certificate that the persons elected are duly qualified communicants as aforesaid. The Poll-Book, or List of Voters, must be sealed up when the result has been declared, and placed in the hands of the Registrar on or before the day of visitation.

I trust that you will endeavour to make such arrangements as will ensure a fair and impartial representation of the opinions of your parishioners; and I pray that in all our proceedings, connected with this important matter, we may, individually and collectively, be guided by the Holy Spirit, that we may have a right judgment in all things.

THE WORLD ABROAD.

England.—The most moving event of the week in England in the proroguing of Parliament, which was done by the QUEEN in person on Saturday the 12th ult. The enthusiasm of her Majesty's people was very great on the occasion, of course. From the accounts given of the scene one would suppose that the huge display of grand, glittering, gorgeous dressings must have been enough to put out the eyes of us plain homespun Americans, unaddicted as we are to regal pomps and glories. But what is most to be admired is, that the dressings of the Oriental "greatoneyers," if they did not "outshine the wealth of Ormus and of Ind," threw into the shade the best that Europe could do. We should not be surprised to learn that some had "broke their backs with laying manors on them." We give these remarks instead of the QUEEN'S Speech, as this latter has no sort of interest for anybody, in print, while our remarks have *some* interest to ourselves at least. But, O! if we could transcribe the Speech clothed with the graces of the Royal Lady's delivery, that were a treat indeed. All men, and women too we presume, were in ecstacies at the "purity of intonation and judicious emphasis" which marked her elocution. The *John Bull* speaks of the most uninteresting and most charming performance thus:

> It has been remarked that, greatly as Her Majesty is admired for the exquisite grace and power of elocution with which she is wont to deliver her Royal Speeches Queen VICTORIA surpassed herself in her address to her Parliament at the close of the Session of 1854. The praise is doubtless well merited on the part of the Royal Lady who, both by scrupulous adherence to constitutional principles in her public conduct, and by the virtues of her private life, adds dignity and lustre to the Crown she wears. It is true, nevertheless, that, like sermons, Royal Speeches are not unfrequently more to be commended for the manner of their delivery, than for the matter they contain. There is more than one of our most admired pulpit-oratars of whom it is panfully true that his homiletic effusions "preach better than they read." The distinction is one, we fear, still more pointedly observable in the periodical addresses of Her Majesty to her Parliament. In saying this we neither detract from the meed of public approbation to which our gracious QUEEN is so justly entitled, nor are we wanting in respect to Her Majesty; for while the admirable delivery of her Royal Speeches is all her own, her Ministers alone are responsible for their indifferent contents.

France.—The grand Empire has lately been swimming in a sea of delight and joy; which sea was none other than the third anniversary of the great national festival established by NAPOLEON the First and revived by NAPOLEON the Third. The Emperor was not present at the celebration; but it is said that if he had been, he would have seen cause to rejoice at the many signs of the affection in which his name is held by the people. Perhaps the best item in it, at this distance, is that it drew from the Emperor 2,582 pardons or commutations of punishment. It took place on Tuesday the 15th ult. and seems to have been nearly as big as all Paris. The great attraction of the day was a representation of the siege of Silistria. A considerable number of arrests are said to have been made within a few days after; all growing out of a suspicion or a discovery of some "infernal machine."

ON SATURDAY the 19th, the cannon of the Invalides announced to the people of Paris the capture of Bomarsund; 101 guns were fired. At the same time the Government caused to be posted at the Bourse the following telegraphic dispatch:—"Bomarsund has been taken by the Allies. 2,000 Russians surrendered at discretion. 100 pieces of cannon taken. The loss of the assailants has been insignificant." The Parisians evidently consider this "first fruits of the war" as only the precursor of other and more important achievements.

Spain.—Matters are far from running smooth yet in Spain. A dispatch from Madrid, of the 16th, states that COLLADO, the Finance Minister, has resigned. There were fresh rumours of ESPARTERO and O'DONNELL being at odds. Queen CHRISTIANA, it is said, is about to enter a convent, to stay there till the Cortes decides her fate. This is very embarrassing to the Government; and it is regretted she did not escape at the first outbreak, when her flight would have been easy, and her arrest had not become a principal idea with the people. The opinion is that she has by corrupt intrigue appropriated to herself large sums, to the injury of the State, and should be punished for this. The following is written from Paris:

> It is stated in the diplomatic circles here that the English and French Ambassadors at Madrid have received instructions to propose energetically against violence to any members of the family of Queen ISABELL, and to declare that although England and France have no intention to interfere in affairs of Spain as regards any changes which may not affect the principle of monarchy, they will not remain indifferent spectators to any attack upon that principal. I have good reason to believe that the statement is well founded.

Italy.—Advices state that the insurrectionary movement of July the 22d, at Genoa, is ascertained to have originated with the Mazzinian party. But it does not appear that their recent discomfiture at Parma has been sufficient to damp their ardor for intrigue or their talent for conspiracy, as they are still plotting further outbreaks in other parts of the Italian peninsula. GARIBALDI, being aware of this, and finding that his name had been and is still made use of for such mischievous purposes, has thought it proper to publish a few lines in the Genoese papers, disclaiming any connection with the party of MAZZINI, and warning the youth of Italy to be on their guard against the seductive language of men who are either cheaters or cheated, and whose actions can only tend to bring discredit or ruin on the national cause. This protest, while doing much credit to the good sense of GARIBALDI, and evincing his desire to act fairly and openly to all parties, has had the effect of dealing a heavy blow to the Mazzinians.

Austria.—The different views of policy prevailing at Vienna and Berlin are no longer concealed. The semi-official *Austrian Correspondence*, of the 17th, contains a reply to the *Prussian Correspondence*, maintaining that Prussia is bound by the treaty of April 20 to support the Austrian demand for necessary guarantees from Russia. A communication on this subject it is added, will shortly be made to the Germanic Diet.

Prussia.—Letters from Berlin, of the 15th, state that Comte ARNIM was to start the next day for Vienna, with instructions to take part in, and sign a Protocol, setting forth the necessity of new guarantees against any fresh attempts by Russia to endanger the peace of Europe. The Russian party displays the greatest activity, though without success. A despatch of the 17th says: "The Prussian Government insists that negociations between the Western Powers and Russia shall be submitted to the Diet. This Austria refuses."

Saxony.—A correspondent of the London *Times*, speaking of the death of the late King, which we mentioned last week, adds the following:—

> The Court of Saxony is Roman Catholic, while the people are Protestant; the present King is unfortunately an ultra-zealous and bigotted member of his Church, and is likely to take an active part in the rising that is now being got up by the Catholic Episcopacy in Baden and Bavaria. His well-known ultra-aristocratic and absolutist inclinations have for many years made him extremely unpopular in Saxony, and led some ten years back to a demonstration of the populace against him at Leipsic, in which the lives of many citizens were sacrificed. His accession to the Throne will, as he is a man of undoubted talents and energy, bring an accession of power and influence to the Bamberg politics of the minor States of Germany, at the head of which Prussia now stands.

The War.—We find nothing of much interest connected with the War, but what relates to the capture of Bomarsund. A despatch from Dantzic, of Saturday, the 19th, runs thus:—"*La Reine Hortense*, and Her Majesty's ship *Basilisk*, have arrived from Bomarsund. The fortress has surrendered, and 2,000 Russians are made prisoners. The Russians lost 30 killed. The loss of the allies was 28 killed, of whom the greater number were officers." The following is another despatch from Stockholm, of Sunday the 20th:—

> The English and French flags are flying from the towers of Bomarsund; 1,900 prisoners have been taken. The bombardment lasted from 5 A.M. of the 15th until 2 P.M. on the 16th, when the Russian General surrendered. The Russians blew up a fort containing state prisoners, and also, it is said, the secreted Aland pilots. Before Bomarsund fell, Her Majesty's ship *Penelope* grounded close to the fort, which kept up a terrific fire on her. The *Penelope* lost one killed and two wounded. Two English steam frigates got her off in an hour with but little damage. General BARAGUAY D'HILLIERS had a narrow escape. A cannon ball passed between him and his Aide-de-Camp. The Russian prisoners, it is understood, are to be sent to France in British ships.

LAST HOURS OF JOHN C. CALHOUN.—Mr. SCOVIL, the private secretary of Mr. CALHOUN, has recently published his recollections of a scene in the last hours of the dying statesman. Mr. S. says:

His country, the South, and its future was all to him. He did not care about his own future. It was a small matter in his eyes, as the following act will show. For two days before he died, when it was generally known in the city that he could not live, many visitors called at the house. His physician, Dr. HALL, insisted for his own comfort, that he should see as few as possible. Mr. CALHOUN acquiesed, and added, "Mr. SCOVIL knows who I will see and who not." I, of course, went to the front door whenever the requests of those who wished to see him were presented. On one occasion (the day before he died) I found the visitor to be the Rev. Mr. BUTLER. I told him that Mr. CALHOUN was very ill—"too ill to see any one." Mr. BUTLER replied:

"That is the very reason why he should see me. Will you have the goodness to announce me, and tell him that I wish to converse with him as a minister of GOD, in reference to his situation.

I hesitated an instant, and then remembering that Mrs. CALHOUN was a communicant in the Episcopal Church of which Mr. BUTLER was pastor, I concluded, if I wished to stand well in her future regard, I had better forego my determination of sending off Mr. BUTLER, and so I said, "wait a moment," and I left him standing at the front door while I returned to the bedside of Mr. CALHOUN.

GOD bless his glorious soul! I see him now as I saw him then, his head propped up by pillows—his pale emaciated but stern and commanding eyes piercing as an eagle's, and fixed upon me as I entered the room. He knew I had been to see some one who called.

"Who is it?" he asked.

"Mr. BUTLER, Sir."

"Why do you not bring him at once? It is his right, as my colleague."

"It is not Senator BUTLER, Sir."

"BUTLER? I don't know any other—who is he?"

"It is the Chaplain of the Senate, Sir, the Rev. Mr. BUTLER."

"What does he want?"

"He says he has heard you are very low, and considers it his duty to come and talk to you about serious matters!"

"Send him off about his business. To come to talk to me his nonsense, and at such a time as this!"

"I went to the door, and informed the chaplain that Mr. C. was too ill to see him."

"You certainly must be mistaken. Does he know it is me?"

I cut the matter short with a decided "Yes, Sir, he does; and he says he don't want to see you, and I won't disturb him by going in again with your name!"

The Rev. Mr. BUTLER left, and when I returned to the room the impudence of the call was still in his mind. His eyes were closed, but I heard broken sentences such as "To call on me for such a purpose?" "Young man not half grown?" "Subject that I have thought of all my life."

◆

A NEW AMERICAN COIN OF VALUE OF ONE DOLLAR.—The editor of the Washington *Star* says that he saw, yesterday morning, a new dollar coin which had been sent to the Secretary of the Treasury from the Philiadelphia Mint for his sanction. "In size it is about that of a five cent piece; on one side it has an Indian head with a crown of feathers, such as one sees at times on tobacco boxes. The head is surrounded by the words 'United States of America.' On the reverse side, there is an open wreath composed of the principal staple agricultural productions of the country—wheat, corn, cotton, tobacco, and rice. This wreath surrounds the words '1 Dollar, 1854.' In appearance, on this side especially, it precisely resembles the three dollar coin. On the whole, it is a beautiful thing and its greater diameter will be likely to make it much more generally acceptable than the dollar coin now in circulation, which has proved very inconvenient indeed, on account of its too small diameter."

COMMUNICATIONS.

For The Churchman.

THE CRADLE-BED.

BY ELIZA GRILLEY.

Nature may all her charms display,
To move to inspiration now;
'Tis vain, though valleys laugh and sing,
And hills around admiring bow.

If I would catch sweetness from heaven,
And guide the pen with easy grace,
I'd bend me o'er a cradle-bed,
And gaze upon an infant's face.

If joyously I'd strike the lyre,
And so a wearied heart beguile,
I first would rouse the holy fire,
By feasting on an infant's smile.

Should sorrow be the chosen theme,
I'd soothe a little grieved one's fears,
And then its griefs and wrongs would write,
With pen bedewed with infant tears.

Or should the ever-changing mind
With little fitful fairies teem,
Then fancy's magic wand shall weave
The texture of an infant's dream;

Or reason's high, ennobling spell,
Her nicer subtleties be sought,
I still would bend o'er cradle-bed,
And analyze an infant's thought:

Commune with spirits fresh from heaven,
And con their cunning motions o'er,
Till I had caught each winning grace,
And learned to sing their heavenly lore.

When holy angels to our world
Their sweet humility impart,
They seek from GOD no purer shrine
Than this—an infant's guileless heart.

And oh! when GOD's eternal SON
To this our fallen earth was led,
High heaven adored, and angels sang
His natal song o'er cradle-bed.

For The Churchman.

THE HEART'S PRAYER.

"Thy rebuke hath broken my heart."

JESUS! I bring this heart to Thee,
Burden'd with pain and grief;
Hear LORD, in mercy hear its prayer,
And grant a kind relief.

This heart is breaking—its worn strings
Are snapping one by one;
Bind up its wounds, O gently bind,
If so Thy will be done:

If not, another favour, LORD,
To this poor heart be given—
Oh! gather up its broken strings,
And tune anew for heaven.

But Thou wilt speak the word, O CHRIST,
And bid me go in peace—
Or GOD of mercy, quickly send,
Thy child a kind release.

I shall not dread death's valley, LORD,
When lighted by Thy love,
'Twill lead me from a world of pain,
To one of bliss above.

—ELIZA GRILLEY.

New Haven, 1854.

For The Churchman.

LITTLE NELLIE.

Gentle Nellie, ever smiling,
Smiling forth the thoughts of love,
Weary hours with joy beguiling
With the hope of life above;
Thy trembling form with meekness bending
'Neath the blast of torture's blight,
Soul-lit rays were ever blending
Beauteous beams with coming night.

Gentle Nellie, death, so dreary,
Smote thy young and tender breast;
Sinking, drooping, worn and weary,
Smiling sweetly, sank to rest.
Angel spirit, shall I meet thee,
Clasp once more thy treasur'd form?
Ne'er forgotten smiles to greet me,
Shelter'd safe from death's cold storm.

Gentle Nellie—weeping—keeping
Vigils o'er thy little grave,
Daily there in sadness reaping
Thoughts that whisper, "CHRIST can save;"
Beams of hope come gently stealing,
Stealing like the golden ray,
Through the darkest hours revealing
Emblems pure of perfect day.

—W. SEAMAN BEARE.

Brooklyn, August, 1854.

For The Churchman.

THE GOOD CHURCHMAN.

(CONTINUED.)

There can be nothing truly good in man's moral nature, character, and conduct, but what is conformed to the law and will of GOD, who is the Great Centre and Perfection of good, and the source of all that is good in His creatures. The two English words *God* and *good* are the same in the Anglo-Saxon, whence both are derived. Whether, therefore, any man, or anything that he is or does, or any relation or character which he sustains, can be called *good*, in the genuine sense of the term, depends upon whether he or it is *godly*, such as accords with the law and will of GOD. These are made known to us in His written revelation—the Bible. "Whatsoever is not read therein, nor may be proved thereby"—however developed by human philosophy, or ecclesiastical authority, or enthusiastic mental workings, or sectarian and party guidance, or supposed new revelations, or intercourse with the spiritual world, or any otherwise fancied or received—has not that religious or moral character which commends itself to the sound, virtuous, and well-directed mind, as *of God*—as *good*.

In determining, then, whether we are good Christians or good Churchmen, our reference must be to GOD's word. No satisfaction that we may derive from reasoning on what we regard as nature's teaching, or nature's sense of truth and propriety; or from the dogmas of a supposed power to give infallible interpretation of the meaning, and remedy of the defects, of revelation; or from reliance, in any way, on human guidance; or from inward comforts, assurances, or experiences: no such satisfaction is to sway us. The test of the authority of the word of GOD should alone give us satisfaction.

Owing to the sad "infection of nature," resulting from ADAM's fall, and remaining, during their mortal probation, even in GOD's regenerated children, all good is liable to be perverted and abused to evil. Man's twofold nature—his physical and his spiritual—has always been regarded by our Heavenly Father in the duties which He has required of us. The outward and visible has always been connected by Him with the inward and spiritual, in what He has been pleased to appoint as the religion which is to bind men to Him in their discharge of duty, their cherishing of true faith, their being taught in His ways, their seeking His grace and mercy, and their casting themselves on His undeserved compassion, for their good in time and eternity; and which is to bind Him to them in a covenant of great and precious promises and pledges, flowing from a love of which they are totally unworthy, and to be fulfilled through means and conditions required of them, but altogether unequal in themselves to the end graciously assigned them. There has been abuse and perversion of this wise and good order of GOD's providence and grace. Men, as under the circumstances in which they are placed, the natural heart, ever at enmity against GOD, has prompted, have either leaned too much on external observances, giving them a value and efficacy totally foreign from them, and perverting them to the sad purposes of hypocrisy by the show they make of a religion absent from the heart; or have, in rebellion against GOD's law and will, affected to supersede the outward and visible by the inward and spiritual, assigning to these an importance and a merit which GOD never gave them, and perverting them to the sad purposes of hypocrisy by the display they make of a religion which is sinfully neglectful of those ways of GOD's laws which can be found only in obedience to His commandments and ordinances.

To secure man's fealty to Him, in both their earthly and heavenly nature, GOD has always had *His Church*, that is, His covenant with them, so ordered that the outward and visible has been therein connected with the inward and spiritual; so that the latter has never been true and genuine, according to His requirement, unless it produce the former: nor has the former had any acceptance with Him unless accompanied with the latter.

The good Churchman regards the Church in this light. It is GOD's own appointed way in which men are to cherish and manifest true faith; exercise evangelical piety; be spiritually united to their GOD and SAVIOUR; enjoy the regenerating, renewing, and sanctifying influences of the Holy GHOST; and, as the result of these great and precious privileges, be bound to their fellowmen in that charity which loves "the communion of saints," in all that the true and faithful members of the Church can do for each other in mutual sympathy, and in ministering, as means and opportunity are given, to the comfort of the afflicted, the recalling of the erring, the guidance of the doubting, and the relief of the needy; and which also has regard to the temporal and spiritual welfare of all mankind.

As the individual Christian, while in this world, has, besides those of a purely spiritual nature, duties to discharge growing out of his earthly necessities and relations; so the Church, while here on earth, must be cared for in reference to its proper support in the world, and its constant adaptation to the faithful discharge of the various ministries and operations whereby it is to answer the high spiritual ends for which it was established. In both cases, however, all these matters relating to time and the world, should be kept in strict subordination to things and purposes and exercises appertaining to the soul and to eternity.

But, as is mournfully the case with individuals, so is it with the Church, that time and the world are often allowed to have the mastery over what is infinitely higher and holier in character and claims. Thus has the Church not only become enslaved to the world, but been perverted and abused into a very means of serving ends at war with all the purposes for which it was established. It is not necessary to refer here to the manifold evils that have resulted from having the outward mechanism and working of the Church incorporated with those of the State; whether this be owing to placing ecclesiastical affairs in the hands of civil functionaries; or be the result—and none other could be naturally expected—of the system which arms the supposed head and chief pastor of CHRIST's Church on earth, with the civil and military authority of a temporal prince, necessarily drawing him into all the policies of secular government at home, secular negotiations abroad, and into wars and fightings with hostile armies—armies, perhaps, of those claimed as his spiritual children: he, thus, often, their chief slaughterer.

Even, however, where such things neither exist nor are allowed, worldliness fails not to insinuate itself most injuriously into the affairs of the Church. This is the lamentable result of the natural frailty and perverseness of the human heart; often manifesting itself in a desire to turn the religious affection, conscientiousness, or prejudice, which may exist in a community, to the accomplishment of selfish and unholy purposes; or to cover designs essentially irreligious with the forms and appearances of religion. Evidences of this present themselves but too clearly and frequently in the intrusion of worldly and ungodly men, with their schemes, policies, and maxims of procedure, into the affairs of the Church; and in the unhappy facility with which even Christian minded and conscientious men allow themselves to look upon, and act with, corporations, councils, or other conferences, charged with, or undertaking, the management, in any department, of the concerns or operations of the Church, in a mere worldly manner, and with views and objects, in strange contrast with the high and heavenly character of that Church—the body of CHRIST—in whose affairs, and the accomplishment of whose legitimate objects, an interest is thus professed.

There is constant exposure to evils of this character, in the necessity of having recourse to the provisions of civil law for the proper security and management of the temporal means required for the support of the Church in the spiritual care of her members, and in diffusing among men the great and precious blessings which she holds in trust for the world. The good Churchman will never suffer suffer himself to forget, that although he may thus be enlisted in the concerns of the Church, as a member of a civil corporation, yet those concerns themselves have in view spiritual objects and ends; and can then only be properly and consistently managed, when these objects and ends are kept in mind, and pursued on principles, with a spirit, and in ways, entirely accordant with the religious and moral character of the Gospel, and with an earnest and pious desire and endeavour to promote the blessings of the Gospel among fellowmen, as largely as means and opportunities are afforded.

When the good Churchman accepts a trust in any matter connected with the Church, and thus with its agency for GOD, and for man's spiritual and eternal welfare, he cherishes a solemn sense of the responsibility thus undertaken by him, and the evil character of delinquency, should he be guilty of it. Most essential, too, does he regard it to Christian consistency, that he put forth—under a deep conviction of the necessity of divine grace, and with diligent and faithful seeking of that grace, in all the appointed ways—his constant efforts that he may, in his own person—in soundness of faith, and in genuineness and sincerity of piety and morality—"adorn the doctrine of GOD our SAVIOUR in all things."

B. T. O.

[To be continued.]

For The Churchman.

THOUGHTS ON MISSIONS.

[CONCLUDED.]

Coming somewhat nearer home, we find our missions to Eastern Churches—to Athens, Syria, Crete, Constantinople, Mardin, Persia. The fact that, with *one* exception (Athens), and that employed chiefly in raising the standard of education, these have been all abandoned, after an expenditure of more than $130,000, at least, $60,000 of which went to those since abandoned, releases us from any extended argument to show that we had no call thither. Whatever may be the opinion of individuals, the official action of the Church is plainly the expression of *her opinion* that she had run whither she was not, at that time, sent. Doubtless these missions to the so-called "Decayed Churches" of the East were peculiarly interesting and attractive to the Christian philanthropist. We felt warmly and keenly with and for Bishop SOUTHGATE in his trials and his labours. We had the entirest confidence in the method he pursued, both because we supposed his experience best qualified him to judge, and because he observed what we thought well-settled principles of right. But we must say that, to our apprehension, our first duty was to guard from decay our scattered brethren in our own land, rather than undertake the somewhat unacceptable and thankless work of restoring others. We doubt not that, in his own good time, GOD will open this work to the Church of England or America, or both; but we see not that He has done it as yet.

If there is any demand on the American Church to carry the Gospel out of our own land, we believe it comes from Western Africa. That as a race they have a claim on America none can doubt. Removed by millions from their country—though by that removal they and their descendants have been vastly benefited—they still are in a state of social degradation little less burdensome than their actual bondage. Their labour produces the great staples of our exports. Our first duty doubtless is to those of our own country—a duty to which, we are glad to say, our Southern Bishops and clergy are giving earnest, practical, and highly-successful attention. Our slaves lay us under obligation also to their race. Besides this, the moral, not to say physical impossibility of their gaining social equality with us here, points to their inevitable return to be the benefactors of the land whence they came. The more we have considered this subject, the more firmly are we persuaded, in opposition to early prejudices and opinions, that GOD permitted them to come as slaves—the only condition in which it was possible for them then to come—that, improved by the knowledge they gain here, they may return to be the instruments for the civilization and christianization of Africa—GOD thus overruling man's avarice and wrong to the blessing of those on whom it was exercised. If this be so, it is plainly our duty to prepare for their reception at the very beginning of their return. Moreover, this mission has advantages over all others. It is to us the most accessible of all heathen lands out of our own territory—no small advantage. There is no assumed superiority over, and contempt for foreigners to shut out the fullest intercourse. A rapidly-extending and remunerating commerce is increasing intercourse, opening wider each year the door, and making ready the work for our hands. Experience shows that they are teachable and communicative. The intercourse, respect, and confidence already gained, give hope of rapidly-increasing success for the future. Lastly, we have here the only colonial advantage which is possible for us for the present, and in all human probability for many generations to come. The return of the race has begun. A foothold has been already gained for them. We believe the day is near when they will return well nigh as rapidly as they came. It would be no more wonderful than the emigration from Europe to America. As this mission recognizes some of the principles laid down, so has its success been comparatively great. Established two years later than that to China, it has far outstripped it in results. We have not the means of knowing the expense of each. Our impression is they stand about alike in this particular. While the number of baptisms in the older mission has been only twenty-nine, of whom seven were at one time under suspension, leaving only twenty-two as actual communicants, those in the African station are reported ("Occasional Paper" for March, 1854,) as eighty.*

As the colonial advantages are more fully recognized, we believe success will largely and rapidly increase. We are glad to see Bishop PAYNE's practical recognition of the colony as a chief centre by his late proposition to establish there the best educational institution (a college) in his mission, and to make the erection of college buildings at Monrovia "the great work of the mission for the year 1855." (*Spirit of Missions*, August, 1854, pp. 330, 331.) We heartily wish the work all prosperity, and hope to see the offerings of the Church given so abundantly as to place it immediately on a firm foundation both in buildings and endowments.†

The last of our foreign missions is the proposed one to South America, which, we suppose, is resolved on. In the "Occasional Paper," March, 1854, the foreign committee state that "an earnest appeal for the services of a missionary came from Rio de Janeiro." What the grounds for hope of success are they have not told us. They have not informed us who, and how many joined in the appeal, or whether they represent themselves only, or a national desire. We have therefore small data for the formation of an opinion. We give all the information which the committee furnish on the subject. They say that "in many, if not all parts" of Central and South America, "there has been a gradual entering in of the light which pertains to the more elevated standard of commercial life which prevails among ourselves. This, with other circumstances, has served to discover to the people there the influence of more liberal institutions, and, by contrast, the deficiencies of their own. But that which is of far greater importance is this—we find among them great dissatisfaction with their own religious institutions, and in many cases an earnest inquiry after a better way. . . . . We would fain give to those nations which have long felt the blighting and withering influence of false religious teaching, the benefits and blessings of a "pure Gospel." We are glad to see the recognition of the advantages of intimate relations and intercourse, and of liberal political tendencies alluded to in the first two sentences we have quoted. We rejoice to see men brought from the false teaching of Rome to the "pure Gospel." Still, as we have given up our missions to restore *decayed* Churches, we may be permitted to question the propriety of going away from home to renew the attempt on a thoroughly *rotten* one. Moreover, "manifest destiny" is bringing this class almost each session of Congress within our national border; and so under the influence of intimate relations and liberal institutions, faster than we are able to occupy. We are by no means certain but that men are now living who will see Rio de Janeiro forming a part of this nation. Till we overtake our progressing Southern boundary we think we may safely assume that we have no call to go beyond it in that direction. At the same time, emigration supplies us daily with abundant material of the same kind, which, from many reasons, we have at great advantage here. If, however, our present duty is to attack a national Romish Church, let us send men to the Vatican to convert the Pope and Cardinals. Put the axe at the root of this upas tree, and strike home a fatal blow. Our intercourse with Rome is increasing, and, if we may believe travellers, strong yearnings for more liberal institutions and the "pure Gospel," or at least escape from the yoke of degrading superstitions, are only kept in check by the force of foreign military power. Seriously, we see little better reason for establishing a mission in Brazil than in the States of the Church.

If the principles of our argument are sound, our only foreign mission, which demands vigorous prosecution, is that to Africa. Our Christian brethren in China are by no means to be deserted. We should keep sufficient force there to care for those converted, and to employ them for such further advances as are possible on a largely reduced scale of expenditure of means,—say a Bishop and one or two native clergy.* We believe the rest might be much better employed in similar labours on our Pacific coast, and with reasonable hope of enlarged success. Thus, we might use to much better purpose than as at present employed, at least one-half of the present receipts of the Foreign Committee, by diverting them to the domestic field.

The conclusions at which we have arrived on this subject are not, as must be evident to any one who has followed us thus far, the result of any theological affiinities or party sympathies. They are quite opposed to all the prejudices and inclinations with which we set out, when, some years since, we began to study the subject with that care, which we deemed our duty. We were driven to them, step by step, for some years. They are the result of a careful examination of the methods and principles of all the apostolic missions recorded in the "Acts of the Apostles," with such aid as a comparison of St. PAUL's epistles with his recorded labours afforded. To this we added an examination of the methods and success of the English Church Missions, so far as our limited ability permitted. They are conclusions which have grown upon us as we have attentively watched the missions of our Church. We cannot but believe that an examination of the whole subject, especially a minute inquiry into the working of English missions, a careful analysis of the statistics of the two great societies of the English Church, with the results of their labours at their different stations, with reference to the methods of success, a comparison of these with our own operations and success, taking up all the available statistics in both cases, that such an examination, made by a committee of the Board, to be appointed at one annual meeting, and to report at the one following, would be many ways profitable and instructive.

Before leaving the subject, we take the opportunity of saying, what is hardly necessary for us to say, that while we have been compelled to dissent from the action of the Foreign Committee in some particulars, nothing is farther from our intention, than the guilt of the slightest disrespect toward any of the members who compose it, in whose zeal, ability, and devotion to the cause of CHRIST, and the welfare of His Church, we have the fullest confidence. In one of them we see a venerable teacher of theology, of whom it was our happy privilege to learn. While we remember anything, we will not forget to love and honour him. To another we are under great personal obligations, then peculiarly valuable to us, always gratefully borne in mind,—and all of them have been chosen by the American Church for the places they occupy, an honour and responsibility, a proof of confidence, which should shield them from, as it surely would protect them against, the influence of a disrespectful word or thought. We have only exercised that right of examination, which each of them would cheerfully acknowledge as the privilege, not to say duty, of every clergyman of the Church.

In conclusion, we beg leave to say, that we regret quite as much as any of our readers can, that this view of the subject was not presented by an abler pen. It is a view in which some of the best writers of the Church agree with us. We have taken up the subject rather to call attention to it, than fully to discuss it. If we but succeed in this, we will rest satisfied. Conscious that as our labour herein has been one of love for the Church, and her prosperity and increase, so it will not be wholly in vain.

S. C. T.

S. O. B., August 15, 1854.

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* We are not quite sure but this number includes the missionaries, though our impression was that it did not. Still, these deducted would leave more than 50 native communicants.

† We rejoiced especially to see that the venerable corporation of Trinity church selected this mission as the object of her munificence. We were glad to see her confidence in the stability and success of this mission, expressed as it was in the form of an endowment for the support of the Episcopate. It is no part of our duty to suggest to that corporation, flooded as it is with petitions for aid in establishing and sustaining churches, the objects suitable to receive her whole charities. If it were, we would call their attention to his proposed college as one of the noblest, most useful charities *outside our own territories*.

* Might not some arrangement be made by which these would be transferred to the English "Church Missionary Society," and so an unpleasant question concerning jurisdiction settled, which may become embarrassing at some future time, and, in attempting to arrange which, we have already once failed. We see no insuperable objection or difficulty in the way of the transfer of Bishop BOONE to the English Church, provided the two missionary Societies and the Bishop should consent to it; and as more plainly showing and cementing the substantial unity of the two Churches, it would be one of the noblest acts of their history since the consecration of Bishop WHITE.

For The Churchman.

Milton, Ulster Co., N. Y., Aug. 28th, 1854.

DEAR MR. EDITOR: We are now very actively engaged in building a church at Milton. The church is now inclosed and the floors are laid. We had divine service in it yesterday for the first time. But we have no *inside walls*, no *windows*, no *doors*, no *furniture*. A kind neighbour loaned us benches, and so we had worship, and right pleasant it was to have worship in our own church. Now we are very anxious to go on with the work, and to make the building comfortable for winter. In order to accomplish all that, and to pay off some debts which we have been compelled to incur, $600 are necessary. We have expended $1,000—all we had—and we need $600 more. The whole length of the church is 58 feet 8 inches,—width of nave 23 feet. It can be made to seat from 150 to 200 persons. Surely $1,600 must be considered a small sum to make such a building fit for worship, when the high price of building material and labour is considered. Mr. JOHN W. PRIEST, A. M., is the architect, and has the general oversight of the building. Mr. PRIEST has given us one of the most beautiful and effective of country churches; he has given us timber and work that will last, and, at the same time, by his economy in making purchases, has done it for much less (and certainly much better) than it could have been done by contract.

I send you these few lines hoping that some good people will read them, and most charitably remember us in our many labours in this part of the missionary field. Are there not one or two persons who, together, can give us the windows? or some of them—say the chancel window? or some part of the furniture?

Donations can be left with Messrs. SWORDS & STANFORD, No. 637 Broadway, and with Mr. JOHN BUCKLEY, Jr., No. 47 William street. The above gentlemen are able to answer questions respecting this missionary station. Most respectfully yours,

SAMUEL HAWKSLEY, Missionary.

PROGRESS OF ROMANISM IN FRANCE.—The Paris correspondent of the *Guardian* gives the following choice extract from a late review in the *Univers* of a work by the celebrated preacher VENTURA, entitled "The Mother of GOD Mother of Man:"

One of the most consoling signs of our age, is the incontestably increasing devotion of Christians to MARY; and if there be any one thing which ought to encourage us to hope to see the end of our revolutions, it is this very confidence which, becoming more and more general amongst the faithful, causes them to expect, in favour of the Church, an extraordinary intervention of her who has put an end to all heresies. If we are asked to explain the enthusiasm with which every practice of true piety in honour of MARY is hailed—the faith excited by every new manifestation of her goodness or her power—the success obtained by all writings destined to make her better known and loved; if we are asked how it happens that there is a certainty of answering to the most inward thoughts and feelings of the nation by the act of placing our fleets of the north and south under the protection of the Queen of heaven, we reply, that in this is manifested the natural consequence of that movement which is bringing back France to the centre of Catholic unity; because it is by the closest union with the Church of Rome that one best participates in the true spirit of Catholicism, and because the very spirit of Catholicism consists in a spirit of confidence and filial love towards the mother of the SAVIOUR. . . . . The heart of heretics, because the HOLY SPIRIT is not with them as with the true Church, cannot have this same disposition, which, as it were, without their knowing how, impels them to invoke MARY with all the simplicity and all the confidence of children towards their mother. Such is the doctrine set forth by the Père VENTURA; and which forces us to the natural conclusion that if, the further we withdraw from Catholicism, the further we withdraw from the worship of MARY, so, the more we ought to feel ourselves reunited to MARY, the more we draw near again to the plenitude of Catholic truth.

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THE PIETY OF CHURCHMEN.—The members of sects are not slow to proclaim their own piety, nor to speak slightingly of the piety of Churchmen. It is in their eyes doubtful, or at the best puerile. And many Churchmen, if they entertain a deep conviction that the comparison is unfair and deceptive, while they cannot deny the facts on which it is grounded, though they know the inference from them to be unjust, are unable to detect and expose the fallacy that it rests upon, and prefer to keep silence, having their faith to themselves before GOD. Meanwhile, the multitude, who take their views of religion from popular opinion, acquiesce uninquiringly in the general verdict. Certain it is, that if the prevalent tests of religion are true, Churchmen are not so religious as the members of other religious bodies. Somehow or another, if one of them happens to acquire a reputation for piety after the popular fashion, his Churchmanship falls in about the same degree. He himself is most probably dissatisfied with the Church and would fain act the part of a reformer in it; his fellow-Churchmen look upon him with distrust; and his co-religionists of other denominations are amazed and grieved that so spiritually-minded a man will insist on lingering in the court of the Gentiles. The truth is, that the man is out of place. A Churchman of the ordinary stamp, who passes for a religious man in his own communion, will hardly pass muster in the religious world. They may be constrained to admit that he is a very exemplary and blameless man—a man who fills the various functions and stations of life conscientiously and faithfully, but they do not recognise upon him their marks of spirituality, they are afraid he does not know what a "change of heart is;" and when his cheerful and regular life has ended in a serene and peaceful death, they *hope* he is better off, with a solemn shake of the head, which shows that they think it doubtful.

And it is not at all wonderful; for in all that they are accustomed to rely upon as signs of religion, he *is* sadly deficient. He has very little religious talk, and what he has, is in a kind of "speech of ASHDOD:" he has not learned so much as the alphabet of cant. He has not studied gravity of face, or precision of mien. He lives much as men in general do, who are men of virtue and probity, and is at no pains to appear religious. He has no fits of religious excitement, and *discloses* little religious sensibility. And he does not enter very freely or heartily into popular schemes of religious activity. He rather prefers to do what good he does in his own way, and in that way does much more than he ever tells of. Men are puzzled to tell what the religion of such a man consists in. For conscientiousness, fidelity, patient continuance in well-doing, patient submission in trial and suffering, a quiet purity, and an unpretending benevolence, are nothing, in popular estimation, to loquacity and sanctimoniousness, and fitful feeling, and busy officiousness in new-fledged plans of reform and philanthropy. How deep a current runs beneath the placid surface of this man's life! what humble thoughts of his own unworthiness! what meek reliance on the "blood of sprinkling!" what perpetual prayer, hallow the temple of his heart! and how truly his life, in all its outward simplicity, is a life hid with CHRIST in GOD, men cannot tell. It may be, that it is the very completeness and healthiness of his religion which draws a veil over it, and hides it from view. And it may be, that some partialness and disease, in that which presumes to dispute or contemn it, is that which gives it the notoriety which awakens its own confidence, and calls forth the praise of others. Just as a shallow rivulet that is torn with rocks, marks its track with foam and noise, while the deep river runs in its ample channel with majestic quietude and silence.—*Church Review.*

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POWER OF CONSCIENCE.—It does, I confess, appear to me, that some late excellent and respectable writers in their apprehension of not giving sufficient prominence to the doctrine of human depravity, have greatly underrated the actual power of conscience, and have thus injured in a most essential manner the important argument which is derived from the moral impressions of the mind. True it is, indeed, that the nature of man is degenerate, and that the effect of this appears in his disregarding and disobeying that monitor within. I am not disposed to differ from the writers referred to, but rather as to the manner in which it operates in the actual moral condition of mankind. I do not say that there is in human nature more good than they assign to it, but that there is more knowledge of what is good; not that men do better than these writers allege, but that they have a greater sense of what they ought to do.—ABERCROMBIE.

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UNIVERSALISM.—"I am a Universalist," said a boasting fellow; "and you orthodox are not fair in saying that our system is inconsistent with reason," as he addressed one who held an opposite system. "But I will prove the irrationality of your system," said his friend. "You believe that CHRIST died for all men?" "Yes." "You believe that all for whom He died will be saved?" "Yes." "You don't believe there is a hell?" "No." "No punishment hereafter?" "No; men are punished for their sins in this life." "Now, put your 'rational' system together, if you can. It is just this, that CHRIST died to save all men from nothing at all! Not from hell, for there is none; not from punishment in a future state of being, for he receives his whole punishment in this life. Yours is the maniac effort of seeing a man on dry land in no danger of being drowned, and at immense expense throwing to him ropes and life-preservers. What glaring absurdity! Your boasted religion is stark infidelity! If you believed the Bible, you would believe as I do."

TEN YEARS AGO.

BY ALARIC. A. WATTS.

Ten years ago—ten years ago—
Life was to us a fairy scene;
And the keen blasts of wordly woe
Had sear'd not then its pathway green;
Youth and its thousand dreams were ours—
Feelings we ne'er can know again,—
Unwithered hopes—unwasted powers,
And frames unworn by mortal pain:
Such was the bright and genial flow
Of life with us ten years ago!

Time has not blanch'd a single hair,
That clusters round thy forehead now;
Nor hath the cankering touch of care
Left e'en one furrow on thy brow:
Thine eyes are blue as when we met
In love's deep truth in earlier years:
Thy cheek of rose is blooming yet,
Though somewhat stained by secret tears;—
But where, oh where's the spirit's glow
That shone through all ten years ago?

I too am changed—I scarce know why:
I feel each flagging pulse decay,
And youth, and health, and visions high
Melt like a wreath of snow away!
Time cannot, sure, have wrought the ill!
Though now in this world's sickening strife,
In soul and form I linger still
In the first summer month of life;
Yet journey on my path below—
Oh! how unlike ten years ago!

But look not thus, I would not give
The wreck of hopes that thou must share,
To bid those joyous hours revive,
When all around me seem'd so fair!
We've wander'd on in sunny weather,
When winds were low and flowers in bloom,
And hand in hand have kept together,
And still will keep 'mid storm and gloom,
Endear'd by ties we could not know
When life was young—ten years ago!

Has fortune frown'd? her frowns were vain,
For hearts like ours she could not chill;
Have friends prove false? their love might wane!
But ours grew fonder, firmer still:
Twin barks on this world's changing wave,
Steadfast in calms—in tempests tried—
In concert still our fate we'll brave
Together cleave life's fitful tide;
Nor mourn whatever winds may blow
Youth's first wild dreams—ten years ago!

Have we not knelt beside his bed,
And watch'd our first-born blossom die?
Hoped, till the shade of hope had fled,
Then wept till feeling's fount was dry?
Was it not sweet in that dark hour
To think—'mid mutual tears and sighs—
Our bud had left its earthly bower
And burst to bloom in Paradise?
What to the thought that sooth'd that woe
Were heartless joys—ten years ago!

Yes, it *is* sweet when heaven is bright,
To share its sunny beams with thee!
But sweeter far, 'mid cloud and blight,
To have thee near to weep with me;
Then dry those tears—though somewhat changed
From what we were in earlier youth,
Time that hath friends and hopes estranged,
Hath left us love in all its truth,
Sweet feelings we would not forego
For life's best joys—ten years ago.

FOR THE YOUNG.

THE DULL SCHOLAR.

"I say it was wrong," said Emily, earnestly, almost indignantly.

"And I say it was just right," answered her brother Walter.

"You would'nt like to have the whole class laugh at you, if you made a mistake," said Emily.

"When I make such a mistake as Edmund Watson made to-day, the whole class or the whole school shall be quite welcome to laugh at me," Walter replied; and there was a little conscious pride in the tone of his rejoinder; for Walter was one of the best, if not the very best scholar in school.

"I know mother'll say it's wrong," persisted Emily.

"And I *think* she'll say it's right," said Walter, placing a peculiar emphasis on the word *think*. Emily was very apt to be too positive in the expression of her opinions. She understood the emphatic word; but she was too much in earnest about the subject of their conversation to care much about the hint, then, 'I say, let's go to mother, and ask her if it is right,' she said, throwing down her little garden hoe; and Walter laughing at her eagerness, readily assented.

"Let's see which will get there first," he said, and leaving the garden gate wide open in their haste, the two children ran towards the house. They reached the door almost at the same moment; and went bounding up the steps, through the hall, and into the sitting room side by side, both exclaiming at once, "Mother, is it right?" "Mother, is it wrong?" and then, as both stopped, to take breath, they noticed, for the first time, that their mother was not alone. A grave looking, elderly gentleman was occupying a chair near the window. Emily blushed, and was silent.

Walter apologised. "We were in such a hurry," he said, "that we did not see that there was any one here but mother; and without waiting for a reply, the children turned to leave the room. But the grave gentleman said with a smile. "Stop a minute, my children, let us have that worthy question of right and wrong decided before you go. Come here, my little girl," he added, addressing Emily, "I have a little daughter at home just about your age, I should think. Come, and tell what it was that you thought right, and your brother thought wrong.

"It was right the other way, sir," said Emily, blushing, and half afraid to speak, as she stood by the stranger's chair, "It was right the other way, sir. Walter thought it was right; and I know—I almost know, it was wrong."

"Well, what is it!" said the gentleman, smiling again.

,'Why, sir," Emily replied, "there is one boy in our class in Arithmetic that never seems to know anything about his lesson; and sometimes when he makes a very bad mistake, the whole class will laugh at him. They laughed to-day; and he felt very badly about it. Is it right, sir?"

"Does the boy try to learn?" inquired the attentive listener, drawing Emily a little nearer to him as he spoke.

"Yes sir, I think he does," Emily replied, "but he is very backward. I should think he had never been to school much before; and may be, it is hard work for him to learn.

"And what have you to say about it, Walter?" said the gentleman, turning towards the boy, who had quietly taken a seat near his mother.

"I think he must expect to be laughed at," Walter answered, "while he makes such mistakes as he did today. He added two and three together, and called the amount seven; and he divided twenty by three, and had ten for a quotient."

"Almost every one makes mistakes sometimes," the gentleman remarked.

"Yes sir," Walter replied, "but Edmund makes them all the time. He does nothing but make mistakes. And I rather think he deserves to be laughed at for his stupidity.

"And you do not quite think so?" said the gentleman, addressing Emily.

"No sir," she replied. "It would be bad enough if it troubled no one but him; but that is not the worst of it."

"Why, what is there worse than that about it?" the gentleman inquired.

"He has a little sister in school," Emily replied, her face glowing and her eyes moistening with sudden emotion. "She is a good girl and a good scholar—almost at the head of her class. Yesterday, after the scholars laughed at her brother, she cried."

"Did she?" exclaimed Walter, "I didn't see her."

"But I did," Emily said, "I sit in the seat next hers. She did not lay her head down on the desk to cry; but I saw her hand tremble, and the color came in her face, and a minute after, I saw tears falling on her book. And I thought," Emily continued, quite forgetting in her eagerness, the presence of a stranger; "and I thought how I should feel, if they should all laugh at Walter, only once, as they do at Edmund every day. I should never want to go to school any more.

"And now," said the gentleman, passing his hand caressingly over Emily's head, "let us hear your reasons for thinking that it is wrong to laugh at this dull scholar that you have been telling us about."

"It is wrong, sir," Emily promptly replied, "because it hurts his feelings and discourages him, if he tries to learn. And it makes his sister unhappy. And—."

"And what else?" inquired the gentleman, in an encouraging tone, as Emily hesitated, and looked down.

"I was thinking; sir, that it was not doing as we would be done by as the Bible says we should do; and, about the parable of the talent—sir."

"Well, what about that?" was the next question.

"Why, sir, it is not our fault if we have only one talent, if we make the most of that one; and if we have ten, and some one else has only one, we have no right to be proud because we have more than he has."

"Why not?"

"Because," Emily said, "we have only what is given us; and if he has not had so much given him, it is not his fault. And so, sir, we ought to pity poor Edmund, and try to help him instead of laughing at him. At least, it seems so to me;" and Walter smiled at the additional clause that told in what direction his sister's thoughts were tending.

"Very well argued, my little girl," said the gentleman, kindly. "Now, Walter, what have you to say to this?"

"I begin to think Emily has the right side of the question," Walter replied, "and I am not enough of a lawyer to defend the wrong side successfully."

"You give the case up, then?" inquired the gentleman smiling.

"I might as well;" Walter replied. "But we have left the gate open, Emily," he added, taking his hat from the table. "Suppose we go and shut it, and finish our work in the garden." The children went out together. "I have a plan in my head about Edmund," Walter said to his sister, as they resumed their work. "What is it?" she enquired. "I will tell you after I see how it works," he replied.—*Juvenile Instructor*.

THINK AGAIN.

"O, mother, I wish you would whip Edward; he struck me in the face with his hoop stick!" cried little Emma as she came running home from school with the blood gushing from her lips.

"Why, Edward," exclaimed the mother, how came you to hurt your sister so badly? You surely could not have done it intentionally.

No, mother. Sister knows that it was an accident. She came running in my way when I was driving my hoop, and the stick struck her, I did not."

"Come to me Emma, and let me wash the blood from your face; then I will punish your brother if you wish me to. Shall I do so?

:"Yes, mother. He is a careless, naughty boy."

But think again, Emma. You may be sorry after it is done. You are satisfied that it was an accident, and that you were as much to blame as your brother. You were both careless and that was the way the accident occurred. If I punish him I shall hurt him more than he did you Would it do you any good to see him cry? Would it make your face feel any better to know that he was suffering? Think again. I will do just as you wish. Shall I punish him?"

"No, no mother," said Emma, and the tears fell faster than before, "I know he did not mean to hurt me."

"Then go and kiss him, and tell him you forgive him for his carelessness, and ask him to forgive you for you anger towards him."

It was a sweet sight to see the loving children locked in each others arms, and kiss away each other's tears.

An Honest Boy.—"That is right, my boy," said the merchant, smiling approvingly upon the bright face of his little shop-boy. He had brought him a dollar that lay amongst the dust and paper of the sweepings.

"That is right," he said again: "always be honest, it is the best policy."

"Should you say that?" asked the lad, timidly.

"Should I say what? that honesty is the best policy? Why, it's a time-honoured old saying—I don't know about the elevating tendency of the thing—the spirit is rather narrow, I'll allow."

"So grandmother taught me," replied the boy; "she said we should do right, because God approved it, without thing what man would say."

The merchant turned abruptly towards the desk, and the thoughtful-faced little lad had resumed his duties.

In the course of the morning a rich and influential citizen called in the store. While conversing, he said, "I have no children of my own, and I fear to adopt one. My experience is, that a boy of twelve (the age I should prefer) is fixed in his habits, and if they are bad—"

"Stop," said the merchant, "do you see that lad yonder?"

"With that noble brow?—yes, what of him?"

"He is remarkable—"

"Yes, yes—that's what everybody tells me who have boys to dispose of—no doubt he'll do well enough before your face. I've tried a good many, and have been deceived more than once."

"I was going to say," replied the merchant calmly, "that he is remarkable for principle. Never have I known him to deviate from the right, sir—never. He would restore a pin—indeed, (the merchant couldred) he's a little too honest for my employ. He points out flaws on goods, and I cannot teach him prudence in that respect. Common prudence, you know, is—is—common—common prudence—a-hem!"

The stranger made no assent, and the mershant hurried on to say—

"He was a parish orphan—taken by an old woman out of pity, when yet a babe. Poverty has been his lot—no doubt he has suffered from hunger and cold uncounted times—his hands have been frozen, so have his feet. Sir, that boy would have died rather than been dishonest. I can't account for it, upon my word I can't."

"Have you any claim upon him?"

"Not the least in the world, except what common benevolence offers. Indeed, the boy is entirely too good for me."

"Then I will adopt him: and if I have found one really one honest boy, thank God."

The little fellow rode home in a carriage, and was ushered into a luxurious home; and he who sat shivering in a cold corner, listening to the words of a poor old pious creature who had been taught of the Spirit, became one of the best and greatest divines that England ever produced.

"They that honour Me, I will honour."

Good Advice to Readers.—If you measure the value of study by the insight you get into subjects, not by the power of saying you have read many books, you will soon perceive that no time is so badly saved, as that which is saved by getting through a book in a hurry. For if to the time you have given you added a little more, the subject would have been fixed on your mind, and the whole time profitably employed; whereas, upon your present arrangement, because you would not give a little more, you have lost all. Besides, this is overlooked by rapid and superficial readers—that the best way of reading books with rapidity is to acquire that habit of severe attention to what they contain, that perpetually confines the mind to the single object it has in view. When you have read enough to have acquired the habit of reading without suffering your mind to wander, and when you can bring to bear upon your subject a great share of previous knowledge, you may then read with rapidity; before that, as you have taken the wrong road, the faster you proceed the more you will be sure to err.—Sydney Smith.

LORD BROUGHAM ON NATIONAL EDUCATION.

Few things hold out so much encouragement respecting the future of glorious old England, as the interest taken and the means used by the Government in the education of the people. The work is indeed found to be beset with great practical difficulties; which difficulties are mostly resolvable into the one difficulty of bringing various parties to agree as to the manner of giving that which all are agreed ought to be given,—religious instruction. Some of the highest ability in the House of Lords has lately been occupied with the question; and the result has been the bringing in of a bill by Lord Brougham, together with a series of twenty-one resolutions, which appear to have been drawn up with great care and study. A large part of the resolutions is taken up with an analysis of the educational statistics since 1818, which is as far back as the statistics run. The analysis shows that up to the year 1851 great advances had been made, but that the provision is still lagging far behind the demand. On Friday, the 4th ult., the debate on the resolutions was resumed, and Lord Brougham delivered himself of a well-considere on the subject, mostly confining himself, however, to a single one of the series. We subjoin most of the speech, as we think it has several things well worth our considering, whether we be prepared to endorse them or not. First, however, we give such of the resolutions as will serve to help the understanding of what his lordship says:

16. That it is expedient to confer upon the town-councils of incorporated cities and boroughs the power of levying a rate for the establishment and support of schools under the authority of and in co-operation with the Education Committee of the Privy Council, care being taken as heretofore that the aid afforded shall only be given in cases of necessity, and so as to help and encourage, not displace, individual exertion.

17. That the permission to begin and to continue the levying of the rate shall in every case depend upon the schools founded or aided by such rate being open to the children of all parents, upon religious instruction being given, and the Scriptures being read in them, but not used as a school-book, and upon allowing no compulsion either as to the attendance at religious instruction or at divine service in the case of children whose parents object thereto, and produce certificates of their attending other places of worship.

Referring to the latter of these resolutions, the 17th, he goes on as follows:

The point with which it dealt was the great difficulty which beset this question on every hand, arising from the religious differences existing in this country. He had always been of opinion—from which opinion he had only been driven as it were by compulsion—that the true mode of educating the people was by providing the means of secular instruction, and keeping religious instruction separate from it. He was very far from saying that this opinion of his had not been greatly modified of late years,—qualified only, he must say, not changed—since he found the great difficulty which existed in taking security that there should be religious instruction given out of school, unless some religious instruction were established in connection with the school. For this reason, in the bills which he had introduced in 1837, 1838, 1839, and which received the entire approval of Lord Melbourne's Government, and in the bill of this Session, he had inserted a provision that, in the schools to be founded, open for all classes, no Catechism should be taught, and no attendance at church required with respect to children whose parents objected to Catechisms or to church attendance, but that due security should be taken that the religious instruction of children should be cared for out of school, while secular instruction was given in school.

When they considered the manner in which the country was divided in respect of sects, the absolute necessity of some such modification of the principle of religious instruction was apparent. The Church existed on the one side, with schools established on the Church system, requiring the Catechism to be taught, the use of the Liturgy, and attendance on the National Church; and with such schools there was no difficulty, because the whole of the hundreds of thousands of children answering to the millions of people belonging to the Established Church who attended them were of one and the same religious belief; therefore some people had said, "Have one school for the Church and another for the sects." Now, if the sects were one on this side, as the Church was one on the other, there would be no difficulty in the matter, but the misfortune was, that they were divided into no fewer than thirty-five sects, twenty seven British and eight foreign: thus the Methodists were divided into two great classes—the Arminian and Calvanistic Methodists; then the Calvanistic Methodists were divided into two, and the Arminlan into seven bodies; while the Baptists were not one sect, but five. Thus out of what were generally considered two sects there were formed not fewer than fourteen. Then there were Presbyterians, Unitarians, and other denominations of various kinds. It had been said that no doubt these sects did not agree, but that their differences were slight, and, being slight, their repugnance to each other must be slight also. Alas! alas! it was the other way; for the nearer the sects approached to each other in their doctrine and discipline—the more they resembled one another in their religious faith and in their political structure—the greater was the dissidence in their feelings, the greater repugnance the one felt to the other. He might almost say that, in this case, the principle of the attraction of gravitation was reversed, and that the attraction of these sects towards each other was in the inverse ratio of the square of the distance—so much so, that it was an utter impossibility to establish any common action or unity of feeling among them. That being the case, they must not only have the Church schools to educate the children of Churchmen, but they must also have schools for each of these classes. Now, this was manifestly impracticable.

He thought the inquiries that had lately been made entitled him to assume that there was not that difficulty of getting parents to send their children to the Church school, even though they differed from the Church, that might be expected from the wide differences of opinion that prevailed between them. Indeed, it was a fact, and a most satisfactory and comfortable one, that there was a very great tendency on the part of Dissenters to allow their children to take the advantage of the Church schools.

Taking the census returns as to what happened on the 31st of March of the census year, it turned out that, making the proper addition for those who might be supposed not to have attended Church on that day—making due allowance for such persons—the calculation would be, that about 8,000,000 of the whole people belonged to the Established Church, professing the established religion, and that there were about 5,700,000 of all the 35 sects taken together. There were, besides, about 4,200,000 persons not professing to belong either to the Established Church or to any of those particular sects, making the whole population 18,000,000. It might, no doubt, be said—as his Rt. Rev. friend who lately discussed this matter made a statement to show—that there was great inaccuracy in this return; but, even admitting there had been errors in the case of some Churchmen and some sects, and that in both respectively the proportion would bear to be greater than in the returns, still there was this margin of 4,200,000 who were not returned belonging either to the Church or any of the sects, and they must allow a considerable number of these 4,200,000 to belong to the sects. He admitted that the greater number would belong to the Church; but even allowing the 5,700,000 to be an exaggeration, if they granted that a certain number of the 4,200,000 who were returned as connected neither with the Church nor the sects did actually belong to those sects, then he thought they would have the admission of his Rt. Rev. friend that the whole adherents of the Church were under 13,000,000, and that the sects altogether amounted to nearer 6,000,000 than 5,000,000. Now, what was the proportion of the number of children for whom instruction ought to be provided? For reasons which he had given the other night, he reckoned one-eighth as the smallest number of the population for the children of which there should be schools; that for the 5,700,000 there should be at school 700,000 children. Now, the returns of the number of day-scholars did not show more than 240,000, making a deficit of not less than 450,000. They knew well that the respectable portion of the sects would have education for their children, and therefore a large proportion of these 700,000 children—there being only 240,000 at Dissenters' schools—must of necessity be attending the Church schools. It was therefore perfectly clear that there did not exist that repugnance among Dissenters to send their children to the National Schools that was supposed; and this was entirely due to *the care that had been taken that they should not be taught the Catechism*, and that they should not be required to go to the Church.

It was owing to the facility thus given, to the tolerance exhibited, that Dissenters had taken advantage of these schools, and sent their children there. It was, therefore, of the utmost value that the doors of these schools should be kept open by giving leave to all parents, who objected to their children being taught religion in the National Schools, to send them there without being so taught. It was necessary that this should be maintained as one of the cardinal points of the system.

He was grieved, then, that there had been in that society, [the British and Foreign School Society] with the history of which he had troubled their lordships, and which had been founded under the auspices of the Duke of Kent, the Duke of Bedford, and others, on the principle of opening their doors to all sects without distinction, requiring no attendance at Church, and, above all, requiring no dogmatic principles to be exacted either from the teacher or the child, it was therefore with the utmost astonishment and indignation that he had found so wide a departure from that principle of late years.

He had adverted to the Unitarians, and he might say that among all the sects to be found in this country they were, in point of numbers, among the least conspicuous—not amounting to more than 60,000. But they were generally in respectable circumstances, and, he might say, as a class, respected for their character and habits. They made every exertion possible for the education of their children; but among them were a number of poor, and they required, in various places, particularly in some parts of the north, the assistance of schools supported by the clergy. When they went to those [British and Foreign] schools they found that there was a test imposing certain religious dogmas laid down for their acceptance. To such an extent was this found, that he held in his hand the opinion of two learned friends of his—that of the Lord Chief Justice of the Common Pleas when Attorney-General, and of his learned friend Mr. Rolt, who, on a statement of that society, signed by its own secretary, being laid before them, gave their opinion that, in consequence of their dealing with the questions at issue between them and the Unitarians, they were administering their funds under a constant breach of trust, the funds being given on condition of there being no such exclusion, no such test, no such dissidence between them and the other sects, and that it was a breach of trust in them to lay down dogmas to which Unitarians could not subscribe. He had often heard it said that Unitarians were not Christians, and some had gone so far as to call Unitarians the half-way house to infidelity, forgetting that a half-way house, from the nature of the thing, might be either a half-way house towards infidelity, or a half-way house from infidelity and towards Christianity. Assuming the difference that these misguided and fanatical men, with more zeal than knowledge, set up between the Unitarian and the Christian, he would ask, whom did we cite as the highest authorities of Christianity? How often was it said, in arguing with an infidel on the question of the evidences, "What better evidence would you have than than which satisfies the greatest masters of science, and the great masters of law? Who was a better judge of legal evidence than Lord Chief Justice Hale; of moral evidence than Locke; or of mathematical and physical evidence than Sir Isaac Newton?" And yet, Locke, having laboured at one time under great suspicion of Unitarianism, which was groundless, was undoubtedly an Arian. It was undeniable that Newton was as thorough a Unitarian as ever attended Essex-street chapel. If his noble and learned friend (Lord Campbell) had the least doubt, as he seemed to have, of this fact, he would refer him to Sir D. Brewster; and if he would consult that learned gentleman's work, or Sir Isaac Newton's, he would find that on examining the new manuscripts, which he had carefully done, he stated that there was not a shadow of doubt of Sir Isaac Newton being a Unitarian. Their lordships were not Unitarians. He doubted whether there was in that house a Unitarian.

Lord Campbell: There have been.

There had been, no doubt; but the errors of the Unitarians were not to be corrected by denying that Sir Isaac Newton was a Christian, or that Dr. Lardner was a Christian, whose work on the evidences of Christianity formed the groundwork of a large proportion of the celebrated work of Dr. Paley. It was not by denying that men to whom Christianity and Christians owed such a debt of gratitude were not themselves Christians that they could hope to correct that body of men of their errors. For those errors he had no alarm. Nor had he any alarm for the truth. He had no dread of error. Let the truth be put forth by its friends against error, and he had no fear for the result. But he dreaded beyond everything persecuting error. Whether openly persecuted, or secretly subjected to oppressions, annoyance and torment, he dreaded it, for he knew that that was the way to give error its only chance—to make it wear by degrees the garb, and ultimately to usurp the place of truth itself. He hoped and trusted that the notice he had taken of the grievous mistake into which very well-meaning men—over zealous and without knowledge in their zeal—had fallen would have the effect of leading them to remove this great abuse and nuisance. He also hoped that the bill which was founded on the resolutions he had laid on the table would be adopted by their lordships in the next session of Parliament, and they would then be able to educate the people on the principle of not interfering with the religous opinions of those to whom the privilege extended. This principle had already been acted on in the north, and there it had been found to operate with the greatest success—no difficulty being experienced in teaching in the same room the children of different sects, the religious instructors of all having abundant opportunities to impart the peculiar religious doctrines which they held.

Lord Campbell merely rose to express his disapproval of the manner in which, as his noble and learned friend had said, the Unitarians had been persecuted. He (Lord Campbell) was not aware that Sir Isaac Newton was a Socinian; he had always believed him to have been an Arian; he believed, however, that the Socinians numbered among themselves many men of good education, of great attainments, and of irreproachable lives. Though this sect laboured under what he conceived to be a lamentable error, still they were Christians, and ought to be treated as such. Until the repeal of the statutes of William III., Socinians had laboured under various disabilities, and were not entitled to all the privileges of the Act of Uniformity, but now they were placed on the same footing as the other religious sects, and though hoping that they might see their error, he yet trusted that, while they continued in their error, they would be treated as Christian brethren, and not, as they had been, as something worse than infidels.

Children.—It is quite a mistake to suppose that children love the parents less who maintain a proper authority over them. On the contrary, they respect them more. It is a cruel and unnatural selfishness that indulges children in a foolish and hurtful way. Parents are guides and counsellors to their children. As a guide in a foreign land, they undertake to pilot them safely through the shoals and quicksands of inexperience. If the guide allows his followers all the liberty they please—if because they dislike the constraint of the narrow path of safety, he allows them to stray into holes and precipices that destroy them, to slake their thirst in brooks that poison them, to loiter in woods full of wild beasts or deadly herbs, can he be called a sure guide? And is it not the same with our children? They are as yet only in the preface, or, as it were, in the first chapters of the book of life. We have nearly finished it, or are far advanced. We must open the pages for these younger minds. If children see that their parents act from principle, that they do not find fault without reason—that they do not punish because personal offence is taken, but because the thing in itself is wrong—if they see that while they are resolutely, but affectionately refused what is not good for them, there is a willingness to oblige them in all innocent matters, they will soon appreciate such conduct. If no attention is paid to rational wishes, if no allowance is made for youthful spirits, if they are dealt with in a hard and unsympathizing manner, the proud spirit will rebel, and the meek spirit be broken. Our stooping to amuse them, our condescending to make ourselves one in their plays and pleasures at suitable times, will lead them to know that it is not because we will not, but because we cannot attend to them, that at other times we refuse to do so. A pert or improper way of speaking ought never to be allowed. Clever children are very apt to be pert, and if too much admired for it, and laughed at, become eccentric and disagreeable. It is often very difficult to check our own amusements, but their future welfare should be regarded more than our present entertainment. It should never be forgotten that they are tender plants committed to our fostering care; that every thoughtless word or careless neglect, may destroy a germ of immortality, "that foolishness is bound up in the heart of a child," and that we must ever, like watchful husbandmen, be on our guard against it. It is, indeed, little that we can do in our own strength, but if we are conscientious performers of our part—if we earnestly commend them in faith and prayer to the fostering care of their Father in Heaven, to the tender love of Him, the Angel of Whose presence goes before them, and who carries these lambs in his bosom; we may then go on our way rejoicing, for "He will never leave nor forsake those who trust in Him."—*Life of the Rev.* Robert Anderson.

The Authority of the Church.—Some persons profess their willingness to acknowledge the authority of the Church, provided the Church in repayment acknowledge her authority to be founded on utility. The Church refuses acquiescence; she adheres to her only foundation—the Holy Trinity; what authority she has she derives solely from her Divine commission; her utility is a collateral effect, on which no authority can be built. Her Founder is the Judge both of the utility and necessity of her existence in the world; her members, strictly speaking, are no judges of either; their province is to carry out His orders, leaving the consequences of obedience to develop themselves at His pleasure. A Christian that aspires to effects, instead of to duties, ceases so far to be a Christian; for the Christian faith is, obedience and love, independent of present visibilities. If a blessing or success attend his exertions, it is well; but if he war for temporal trophies, and not for the sanctification of his own spirit in Christ, he is doomed to be ultimately disappointed; God permits none to assume His prerogative "of disposing all things—the works of men included—according to the pleasure of His own will," and is it not a source of unalloyed happiness to be assured that God requires "obedience," not "effects," from us: that whether success follow our efforts or not, makes no difference to us, provided our duty has been discharged in the spirit which He prescribes—"our work remains with the Lord." The necessity of duty is on us, and constitutes our province; the manifestation of the utility to the world of those duties is beyond our jurisdiction, reserved by the Almighty in His own supremacy. Many excellent Christians distress themselves by aiming at "effects" in their religious life; far better for their peace of mind would it be, to restrict their anxieties within their obedience; it is not to be calculated how many thousands have fallen into solemnly interdicted sins from the one error of leaving the sphere of simple subordination for the unauthorized leadership of some spiritual enterprise originated and planned by themselves. This "mala ambitio" has in modern times been the prolific source of certain evil being constantly done, that uncertain, and for the most part imaginary, good should follow. Men are not satisfied with being God's servants, but must make themselves God's purposemongers and councillors also.—Morgan.

Dr. Whewell on English.—In a lecture on education, Dr. Whewell observes that the main structure of our language is Saxon, but that all that gives it a living character is derived from the Latin, in exemplification of which most questionable assertion he cites the word "prepaid," now in common and barbarous use. Now, the adjunct to the word does not in this instance give the peculiar significance as Dr. Whewell affirms, for the sense is complete with the simple word "paid," to which the "pre" adds nothing but a superfluous syllable. As well might it be said that a thing was "predone" as "prepaid." The fact is completely expressed without the help of any addition. The barbarous surplusage, and as barbarous mongrel compound, of "prepaid" was introduced with the penny postage, and is in usage confined to it alone. If you send a parcel by rail or coach, paying the carriage, you simply write "paid" upon it. When you buy an article for ready money you pay beforehand, but do not talk of "prepaying." When you pay the toll of a bridge or turnpike before passing through, "prepaying" is not the word for simply paying for the right of way. So much for the cited example of the part which Latin performs in our language, and, for the general proposition, in support of which the unlucky "prepaid" is adduced, it seems to us to argue a very imperfect knowledge of our language, or a very vitiated taste. In the Bible there are no Latinisms; and where is the life of our language to be found in such perfection as in the translation of the Bible? We will venture to affirm that no one is master of the English language who is not well read in the Bible, and sensible of its peculiar excellencies. It is the pure well of English. The taste which the Bible forms is not a taste for big words, but a taste for the simplest expression, or the clearest medium for presenting ideas. Remarkable it is that most of the sublimities in the Bible are conveyed in monosyllables. For example, "Let there be light, and there was light." Do these words want any life that Latin could lend them? Nay, let Dr. Whewell try the experiment of introducing a Latinism, and certain we are that the effect will not be improvement, except to his own peculiar taste. Very likely he would deem this reading as an emendation of Moses, "Let there be light, and there was solar illumination." The best styles are the freest from Latinisms, and it may be almost laid down as a rule that a good writer will never have recourse to a Latinism if a Saxon word will equally serve his purpose. We cannot dispense with words of Latin derivation, but there should be the plea of necessity for resorting to them, or we wrong our English. Swift and Defoe are most remarkable for the purity of their English, and their sparing use of Latin derivatives. Johnson wrote *latine*, but he spoke English, and his conversation was always the conversation of a wit—his writing often the writing of a pedant. His sayings live among us as freshly as in the moment of their delivery; but his "Rambler" and "Rasselas" slumber on the bookshelves. Not so his "Lives of the Poets," which are more natural—that is to say, more English in style.—*Examiner*.

The too hasty Reproof.—"Neighbour," said I to one of my friends who lives near me, "you have sadly splashed your stockings! In the state in which the roads now are, a little care is required in crossing them; which care, it is very plain, you have not exercised. If you were a little more careful, your appearance would not be a whit the less respectable."

My neighbour civilly thanked me for my very excellent advice, and then added that, as I had so narrowly scrutinized his stockings, it would do me no harm to take a glance at my own. This I immediately did, and found, to my confusion, that if he had been in the mud, I had as surely been in the mire. How it happened I cannot tell, but certain it is that I was by no means in a fit state to call him to account in the manner I had done. However, this advantage attended this affair, that I resolved another time to give a sharp look out for my own imperfections before I ventured to rebuke those of another.

"O wad some pow'r the giftie gi'e us
To see oursels as ithers see us?
It wad frae monie a blunder free us
And foolish notion."

If it were only half as easy to amend ourselves as to reprove others, and if by giving advice we could secure the benefit we are so intent to confer on our neighbours, how often would Old Humphrey be spared the mortifying reflection that he was scattering abroad what was wanted at home! Only two days ago, while in the very act of recommending more care in a servant who had upset a saltcellar, he knocked a drinking-glass from the table with his elbow, and broke it in pieces.—*Old Humphrey*.

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☞All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

RADICALISM IN THE CHURCH.

We have seen that the great cry among certain of our brethren in the Church at this time is, that she has proved herself quite inadequate *in fact* to her proper work and mission. And the length of time, through which the trial of her competency as now ordered has been carried, is alleged as demonstrating the existence of some great vice or some great defect radicated in the heart of her constitution, and sending a sort of lethargy through her limbs and organs; and as thus ascertaining to us the necessity of some great change in her practical system to the reviving and restoring of her proper efficiency; the elements of which are supposed to be not lost nor dead, but only asleep within her. Her high claim of a Divine origin, a Divine succession, a Divine superintendence, in a word, of being a true Branch of the one Catholic and Apostolic Church, it is urged, though not in just such and so many words, is not made good by actual results. The presence of GOD, though still admitted to be in her, is shown to be rendered of little or no effect in that she has made so little of conquest and progress in so long a time;—such is the gist of the reasoning used in behalf of some deep-striking and wide-reaching scheme of innovation.

It is very like the ordinary logic of original, inventive, and quackish practitioners, a large part of whose work ever is and ever will be, to belabour and worry the subject of their meditated experiments with arguments of his sickness, until perhaps they make him sick indeed. And when they have persuaded him that he needs, and perhaps really caused him to need, some potent prescription, then their own particular nostrums are apt to grow in request, and themselves to be applauded and caressed as the ministers of health, while in fact they have but ministered to the imagination, or, mayhap, the reality of disease.

We subjoin a considerable instance of the kind of reasoning referred to from the *Church Journal* of July 27th:

> That adaptive power, by which a living organism unfailingly varies its actual condition in answer to varying circumstances, has been almost wholly paralyzed. The canonical and formal frame-work of the Church of England is really as strange to this present age, as the city of Ephesus was to the wondering eyes of the Seven Sleepers, on their awaking from the unbroken repose of well-nigh two hundred years. This sameness may seem to some minds like showing great "tenacity of purpose." Doubtless there are many among us who glory in the thought, and who, by remembering how long it is since a change has been made, are encouraged to resist all idea of change for the future. But in this we are in very great danger of mistaking mere obstinacy and immobility for "tenacity of purpose;" and the result will be, that we shall display a tenacity of *position* only, while the great *purpose* of which we *profess* to be tenacious is almost wholly baulked.

The writer then goes on, in his sharp and spirited way, to distinguish further between "tenacity of purpose," and "tenacity of practice." For instance, after referring to certain particulars of the Church's *constancy* in her means and modes of operation, (wherein it cannot well be denied, and we would be the last to deny, that she has sometimes been too narrow and rigid; which, though an error, is an error on the safer side,) he adds,—"The Church has been ruled in this her stand-still policy, not by tenacity of purpose, but only by tenacity of *practice*,—a very different thing."

All this is from an article headed "Concessions to the Sects." Here, then, we have a vague and indefinite proposition of change in the way of concession to the sects, and with the view of conciliating and attracting them to the Church. And we desire the reader to observe, that our present argument is concerned not so much against the proposal of change, considered simply in and of itself, as against the purpose or end for which the question of change is to be agitated and pressed. For as the end necessarily gives law to the means, so of course it is with reference to the end that the means are to be tried and judged. Therefore, in any such indefinite proposal of change, the first and most material question is, what is it for? what would you effect by it? and it is manifestly idle, and worse than idle, to move such a proposition, unless, on coming to the specific changes, you contemplate such as are adequate to the end, and are ready to make such as shall accomplish it.

But before going further, (for we wish to be as clear and explicit as possible in our remarks on this whole subject,) it may be well to make a special exception in the case of fitting and applying a practical remedy to an actual grievance existing in the Church, and pressing upon her members. Here we are in the region of definiteness, where we are provided on all hands with moorings in the solid ground of fact, instead of being afloat on a shoreless sea of theory and experiment. Now, we more than admit, we fully believe, that there is something of actual grievance in the Church, that calls for redress. We do not say nor think that such grievance has been or is very severely or very extensively felt; but something of actual grievance we believe there is, which really hinders in some measure the Church's efficiency, and mars the comfort and sweetness of her membership. We have never felt it, but we make no question that far wiser and better men than we are have felt and do feel it. It is a thing that touches and concerns the Church's own children and servants, and it is for their sake that we would have it removed. If it be asked why we are thus for healing a grievance that has never reached our own case, we answer, that the natural effect of grievances unredressed is, to fret, and chafe, and exasperate men into a querulous and radical temper of mind. And it is certain that men have in this way often been goaded into outright revolutionists, whom a little timely relief from such actual suffering would have qualified and composed into well-ordered and useful characters, whose conservative spirit would have been all the better for being quickened by the self-same practical energy that made them so sensitive to the rubbings and gallings of their position.

The particular grievance which we have in view (for in a concern so deep and delicate as this we are determined to avoid, if possible, all indefiniteness of proposal) has reference, not to any vice or defect, or anything that calls for change, in the constitution or substantial order of the Church, but to some want of flexibility, of relativeness, or, in a word, of adaptiveness in her service and administration. We believe that in the scope and compass of her provisions there is room for the working energy of all her children to have free and full play; that there are paths enough and good enough for all their feet, lying within her present borders, and marked out by her ancient, though not aged, hand. We doubt if there need anything be added to what she already has; and we are settled that there need nothing be taken away. In other words, we would have provision made for something more of freedom and variation *in* her prescribed offices and appointments, but not for any fredom or variation *from* them. It is merely for somewhat larger liberty of selection and variation in the use of what she has already provided, that we are here moving; which is as far as possible from the liberty of going beyond them or departing from them into paths of our own individual making or choosing.

For example, we now have two forms of absolution, either of which a clergyman may use, but may not omit both. But this may not be thought an apt instance, because the purpose and meaning of both forms are the same. Take, then, the Litany and the Office of Baptism, parts of which a clergyman may exercise his discretion in using. Suppose a similar freedom were extended into other places where it is not now allowed. Take, for instance, the Order for Daily Morning Prayer, the Litany, and the Ante-Communion Service. These are distinct services in themselves, and might well enough be used separately; yet on Sunday morning the clergy are now bound to use them all together as one service. Suppose, then, that it be left in the discretion of each clergyman to use one or more of these at a time; with a proviso, perhaps, that on certain occasions or at certain intervals all of them shall be used, or at least that neither of them shall be *constantly* omitted. Here is an instance of greater freedom and variation *in* the prescribed service, not *from* it. And it would come in the shape of a definite, practical remedy to an actual, tangible grievance: it is a specific proposal for relief at home, not a vague scheme for trade and speculation abroad.

We have stated this merely as a specimen of what we conceive to be the right principle and right method of going to work in the matter; a principle and method to which we can trust and commit ourselves with comparatively little danger of being drawn on to where we cannot touch bottom. We could easily instance the same thing in other quarters; but this is needless, as our present concern is rather with general illustration than with specific proposals. It may be well to mention one advantage which might follow from the particular change in question. It is this: There are or should be many occasions where the Church's work can be done best by using preaching as the principal means; while, as things now are, a clergyman is so tied to other means as to render the preaching comparatively ineffectual, by reason of the exhaustion or impatience caused by the length and variety of the foregoing services. Many men, perhaps most men, need a great deal of instruction, before they can be really fit for devotion or capable of it. In that case, it seems clear enough that the devotional part of the service should be, not omitted indeed, but made less prominent. And by giving a clergyman such freedom of adaptation to the specialities of the people before him, you enable him to take them, while yet fresh and receptive, with that part of his ministry which they have most need of and are most accessible to.

We will here close this episode, and return to the general proposition of change in the way of concession to the sects, as moved and argued by certain of our brethren.

We accept as just and real the distinction so acutely urged by the *Journal* between tenacity of purpose and tenacity of position and of practice. Still we must doubt whether the distinction be altogether pertinent to the question. Nay, we must even suspect it to be something worse than impertinent, if we are thus to distinguish in order to separate. In other words, the distinction seems to us just and useful mainly for the ends of logical statement. But this is a practical matter; and practically the things, however distinguishable and how aptly soever distinguished, properly belong together, and should not, in our judgment, be divided. We would by no means affirm the thing universally; but we make no question that in general tenacity of purpose, if the purpose be right in itself and rightly pursued, has its natural and proper outcome and transpiration in *constancy* of position, and in steadiness and consistency of practice. That is, tenacity of the end, we think, best approves and guards and sustains itself by tenacity of means and methods; especially in cases like this, where both the end and the means are, or are believed to be, substantially things of Divine appointment, not of human judgment or invention. At all events, when changeableness is made the rule in respect of position and practice, we seem in this case to have no adequate support and guaranty of constancy of purpose.

We profess to deplore, as much as any, the divisions of Protestant Christendom. Why they are permitted, is a question too deep for us; but permitted they are, and doubtless for a wise purpose: perhaps the design of them is none other than what their effect has been and is likely to be, namely, to force upon Christians, by the iron hand of providential necessity, the great law of religious toleration and freedom; and to exorcise from the Church that most demoniac possession which would train men to a right faith by the ministry of torments and persecutions. If the coming-out of this most accursed spirit of hell should tear and rend the patient almost to death, who knows but that, in the Divine judgment, the result will far more than compensate the process.

Deplorable as are the divisions in question, still the reason of the thing and the experience of the past alike convince us, that any attempt on the part of the Church to heal them by giving in to the demands whereon they have grown will only serve to increase and strengthen them. Who does not know, that Sectarianism, what with its innumerable tongues, and what with the tearing discordancy of its sounds, is sure to drown the voice of fraternal overture, ever rising in its demands, and upswelling its many-voiced clamours in proportion as it is addressed with proposals of concession? The more you talk of reconcilement by concession, the more it will not concede: from its very nature, it still turns your offers into fresh argument for uplifting its claims and standing more stiffly on its terms; because its *primum mobile* rests, not in conscience of truth and right, but in lust of power and virulence of self-will. Surely, the teachings of three hundred years have been to little purpose, if we have yet to learn that this spirit is interwoven and bound up with its very life. To do thus, is its nature; to do otherwise, would be to violate the first law of its being. The simple truth is, that sectarianism is bound to have its day and take its course: it will never die out, save by running itself out. So that the plain duty of the Church in respect of it is, to stand firm and true to herself, and to be ever in readiness, enterprising, and forward to re-assimilate the materials of its various bodies, as those bodies gradually disintegrate and crumble up before the inevitable and irresistible eatings of time, or as they are progressively worked and torn to pieces by the divulsive energies wrapped up in their being. For if they be really founded in schism, as it is a part of our faith that they are, they cannot but sooner or later schism themselves to death.

The sects are so many, so variable, so uncertain; it is so hard to find any two of them agreeing with each other, or any one agreeing with itself for any considerable period of time; that we cannot but regard any general project of concession to them as furnishing just cause for concern, we had almost said, alarm. Such a proposition is literally neither here nor there: practically you can make nothing of it; you cannot catch and fix it in any available shape: the only purpose it can naturally serve is for agitating into operative being an indefinite amount of discontent and distrust respecting things as they now are. When the sects were tenfold, yes, twentyfold less numerous than at present, such a proposal has never done anything but hurt; and, so far as it may have any effect at all, it can scarce fail to be still more hurtful now in proportion to the greater number and diversity of the bodies to which it refers. We believe it to be utterly impotent for anything but mischief. So long as we had any voice left, we would lift it up to warn the Church against embarking in such an adventure.

Most assuredly the only way for the Church in respect of the sects is *to live them down*. Experience has proved, is daily proving, that changeableness is the very principle of their being: they have and can have no other life. In our day, the working-out of this principle is telling in behalf of the Church altogether beyond precedent. She grows and will grow more and more from their changeableness, for the simple reason that she herself changes not. There cannot be a greater mistake than to suppose that the Church is to live them down or run them out by becoming like them. Had she in past times pursued the policy of making changes in the way of concession to the sects, it is morally certain that she would have strengthened herself very little if any at all from them or towards them then, while she would thereby have cut the main sinews of her strength in respect of them now. Amidst the endless shiftings and transformations of sectarianism, the Church has just fairly begun to reap and gather-in the fruits of the slow but sure and solid respect and confidence which are naturally inspired by the characters of stability and permanence. All this is because that, while it grows more and more certain that they cannot exist but in an element of continual fluctuation, she, on the contrary, holds on the same from age to age, as if she were verily and indeed the Body of the Ancient of Days.

It were easy to multiply facts and anecdotes in illustration of what immense power the Church has, and is in our time specially manifesting that she has, by standing as a firm and stable refuge from the noisy variableness which marks the course of sectarianism, and which inheres in its very life-principle. Two shall suffice for the present. The first is from a venerable Prelate of the Church, who told it to us himself. One of the oldest and best of the denominational clergy in his neighbourhood was lamenting, as well he might, the prevalence of a new theological discovery (which, however, was not new) among the people of his denomination. Meeting with the Bishop one day, and entering into conversation with him, he referred to this upstart and popular *ism*, and, among other things, spoke as follows: "Well, Bishop, I have in the course of my life said many hard things against your Church; but I have now lived to see the time when I rejoice that there is one place among us where sound doctrine has a firm foothold; and, Bishop, I shall not say anything more against your Church." We quote this from memory, and therefore cannot claim to give the exact words; but such, we are very sure, is the substance of what the Bishop told us.

The other has reference to one of the leading Congregational families in a New England city. A member of the family (a daughter, we believe) had lately entered the Church. A neighbour and friend, being in conversation with the father, referred to the event, and asked him if he were not much troubled about it. He said he was not at all distressed at it, but was rather glad of it. The other was much surprised by his answer, and wondered how that could be. "Why," said he, "I will tell you. I can now rest assured, that if my daughter should live forty years she may still remain what and where she is; whereas, you know, we never can tell this year what Congregationalism will be the next."

There are several other points which, perhaps, might well and worthily be discussed and opened up in this connection; but we forbear, as we confess some fear that our readers have already been bored with the subject.

The readers of *The Churchman* may remember, that in our prospectus at the beginning of the year it was stated, among other things, that arrangements had been made, whereby leading editorial contributions were to be had from Dr. SEABURY, Dr. HENRY, "and other men prominent in the Church." By "other men," the Editor of course understood to be meant such others as the Proprietor and he might agree upon. The Proprietor, however, understands the arrangement as giving him the right to engage with whom he pleases for such editorial papers, without the Editor's knowledge and consent. And in pursuance of that understanding he has solicited and procured such writing to be done against the Editor, thus setting the editorial department at strife and controversy with itself. And he claims the same right in regard to anonymous communications. This of course leaves to the Editor nothing really pertaining to that office but the name. All which is evidently putting him in a false position: it is such a construction as he did not dream of; and he would never have entertained any proposition of the kind. As the Proprietor insists on the point, it only remains for the Editor to inform the readers, that from henceforth he is not, and must not be held, responsible for the editorial conduct of the paper; and that he will withdraw from all connection with it as soon as practicable.

A "CURIOSITY OF LITERATURE."

MR. EDITOR: In looking through a late controversial pamphlet, I was struck with the author's inventive faculty in the varied use of personal epithets. The versatility of that faculty seemed so extraordinary, that with my pencil I made up the following list, which you may give as "a curiosity of literature," and an illustration of the varieties of taste, and the expedients of a sore spirit:

"Our assailant;" "our accomplished assailant;" "our astute assailant;" "our formidable assailant;" "our learned author;" "the learned member of the Church;" "accomplished accuser;" "dexterous accuser;" "learned accuser;" "respected adversary;" "learned adversary;" "able antagonist;" "learned antagonist;" "eminent gentleman;" "distinguished gentleman;" "persevering censor;" "ingenious censor;" "accomplished censor."

These epithets, complimentary, I suppose, are applied, some of them repeatedly, to the writer's opponent—the former of whom will smile, but not with self-complacency, when he sees the above list. A.

As our readers may not be able to guess for themselves what *is* the "Curiosity of Literature" referred to in the above, we have half a mind, if not more, to hazard a guess for them. We *guess*, then, that the reference is to a pamphlet lately put forth by the Rt. Rev. the Bishop of VERMONT, on the case of Bishop H. U. ONDERDONK, and in answer to the great arguments that appeared some time ago, on the same case, from "A MEMBER OF THE CHURCH." In reading this last pamphlet from Bishop HOPKINS, (which, by the way, is perhaps rather more clever in style than formidable in matter; for that gifted and accomplished Prelate commonly *expresses* his thoughts remarkably well,) it occurred to us that he might have forgotten, or else might not, that an excess of courtesy sometimes amounts, in effect, to a *minus quantity*.

THOUGHTS ON CURRENT EVENTS.

Few recent political occurrences have given us more pleasure than the publication of the correspondence between the American and British governments on the subject of ameliorating the Law of Nations. Mr. BUCHANAN has, we believe, the high honour of being the first diplomatist to propose formally the abolition of war against private property as well at sea as upon land. That this is the true interest of all nations, as well as of justice and humanity, we have no doubt. Not merely because justice and humanity are the highest true interests of all men, but because the free intercourse of nations with each other is the true commercial interest of all nations. In this sense we hold to the doctrine of free trade, although there may be special interests of single nations, which may require temporary departures from its principles, and although the adoption of the principle of protection in one place may render it necessary in another. We are not so Quixotic as to expect that the rulers of nations will neglect these special interests, in attempting to promote the general interests of mankind, nor so narrow minded as to deny the meed of praise to those statesmen who have sagacity to discover when the two ideas can be reconciled, and virtue to act upon the discovery. Upon this principle we spoke highly of the conduct of the English and French governments in refusing to issue letters of marque, and in recognizing the principle that free ships make free goods.

It is true that these principles have not been declared the permanent rules by which those nations intend always to abide; but having been once introduced into the practice of the two great maratime powers, they cannot fail to make their way into the mass of usages which is called the Law of Nations. They will be more sure to do so as they are already a part of the eternal code of right and wrong which is the true law of Nations.

So also is the abstinence from seizing private property upon the seas, which Mr. BUCHANAN has suggested. This great idea having been once suggested in the diplomatic intercourse of the two greatest maritime nations, will not be forgotton. It will again and again appear. At length some power will find it its interest to adopt in practice. Once so adopted, it must spread, until it becomes universal. We suggested at the time when the British orders announcing the adoption of the partial reform were promulgated, that the special interests of England were likely to be advanced by a measure which would facilitate the manning her fleets without impressment; while those fleets were strong enough to render her independent of privateers. The other measure, the admission that free ships make free goods, does not seem to have been recommended by any special interest, other than the desire of propitiating the good will of neutral nations. But the adoption of the true principle in its extent would be inconsistent with the special interests of England, as in truth she pays part of the wages of her navy with prize money, and that being of uncertain amount, presents itself to the imagination of seamen as a temptation to ship, greater than any ascertained and certain wages which the nation can afford.

But the feebleness of our national navy renders it the special interest of America not to abandon the privateering system, which affords the only means of retaliating upon powers superior in maritime force, although not in the extent of their commercial navigation, the injuries which their national vessels may inflict upon our commerce. We are therefore neither surprised at the coldness with which our government received the *quasi* proposal for the abolition of privateering, nor disposed to censure them on that account. We are rather inclined to praise Mr. BUCHANAN the more for what he has done, because there is an apparent special American interest connected with the maritime warfare against private property. Our facilities for ship-building and the number of our seamen enable us to carry on predatory warfare to great advantage. But Mr. BUCHANAN seems to have been able to grasp the truth that this special interest is only apparent. For if the naval warfare against commerce were at an end, our commerce pursuing its ordinary course would give employment to our seamen, more profitable both to them and to the nation, than the predatory war of privateers. But it would not answer formally to abandon that mode of warfare, until the general principle of the safety of private property on the ocean shall be adopted. That this will be done sooner or later we have no doubt, and Mr. BUCHANAN will always have the merit of being its first formal proposer.

Among the last acts of the British Parliament was an act reorganizing the department of health by placing it under a responsible Parliamentary head, and thus constituting it a secondary department of the government, instead of a mere bureau, of a very anomalous character, partly under the control of the Secretary for the Home Department, and partly independent, because unpaid. The President of the new Board of Health is to be a minister, although not a cabinet minister, and his appointment, like that of any other minister, is an indication of the feelings and character of the administration. We are sorry to add that on this occasion the test is anything but satisfactory. The appointment has been given to Mr. BENJAMIN HALL, a Radical; and although a nominal Churchman, a bitter enemy of the Church. The new minister has not theological knowledge or interest in theological or religious matters sufficient to induce him to attach himself to any theological school or party. But he has assumed the character of a Church reformer as a means of popularity. He therefore takes always the popular side, which in Church matters is almost always the wrong side, and conducts himself with great violence and very little regard to fairness or propriety. The appointment of such a man indicates the advance in the cabinet of Radical and anti-Church principles.

Mr. STOWELL's proposal for the election of three candidates for each vacant bishopric, from among whom the minister is obliged to choose the new bishop, is, in one point of view, very gratifying. It is a good thing to see a member of the Evangelical party so far divesting himself of Erastianism as to propose any check upon the State in the exercise of its power over the Church. But the particular check proposed is one which cannot recommend itself to practical men. English churchwardens, as a class, by no means represent the intelligence or the piety of the laity. Moreover, they are, for the most part, taken from a class of society, the members of which are not likely to be well informed either as to the qualifications requisite for a bishop, or the personal characters of persons likely to be designated for that office.

English churchwardens are chosen by those who pay, or rather by those who are liable to pay church-rates. These may be Dissenters, infidels, or immoral and profane men. They make their choice under no check of religious feeling, but select as the churchwarden the man, who will administer the parish funds in the most economical, or perhaps in the most niggardly manner; sometimes him who will most effectually thwart the clergyman, and oppose the progress of the Church. The idea of placing the choice of a bishop in any degree, or to any extent in the hands of such men, so chosen, is simply preposterous. The idea of submitting the choice of a bishop to a popular election, in which from five hundred to two thousand votes may be cast, is of very much the same character. A third absurdity is that of giving to the churchwardens in each parish two votes, while the clergyman has but one. This does not merely give the laity as with us a negative in the choice of their bishop, but throws it into their hands.

The effect of the whole would be, that the election would lead to nominations and canvassing by the friends of the candidates, which would be anything but edifying or good for the Church. He would be an awkward minister of state who could not contrive to have the man of his choice one of the three returned. He would then have precisely the same power as now, with less responsibility. The scheme is exceedingly crude; but it is a beginning, and may, after many years and much modification, produce something valuable. H. D. E.

Baltimore, Sept. 4, 1854.

For The Churchman.

"If we waited for the Episcopal Church to bring them (*i. e.* the blessings of the Gospel) to us, several generations might grow up and die in heathenish ignorance"!

MR. EDITOR: I take the above from the article of your correspondent, "J. C.", in your paper of August 5th. There is too much truth in your correspondent's remarks. The Church needs a general rousing up everywhere. But it appears almost useless to the writer to be sounding alarms without pointing to the remedy!

A Bishop with a band of presbyters and deacons to every thirty miles square in Texas, would be indeed a glorious thing; indeed it would be a glorious thing to have one resident Bishop (our beloved Provisional Bishop resides at Little Rock, Ark., and performs a great deal of arduous labour in this Diocese) and ten or twenty more clergymen.

But Bishops, presbyters, and deacons, so long as they are men, require food, raiment and other necessaries of life like other men; indeed we who have tried it find it no more possible to live on the air in Texas than elsewhere.

And experience has pretty well proved the world over, that before communities in new countries or old will open their purses to sustain the Church in their midst, they must become interested in it. To insure this interest the Church must go to them,—she must go out—become aggressive.

She can go out but by her clergy. Her clergy must be sustained; they cannot live on the air.

This involves money, that "root of all evil." And just here lies the difficulty and the disease that is to be cured. The money is not to be had. We are too poor. The Church has no general fund. Her treasury is kept as poor and lean as a portion of Pharaoh's kine. Let the means be forthcoming, and it will not be left to the Methodists and Baptists to carry the day in Texas.

They do not work without the means. *They* don't live upon the air. The means are provided, not only to sustain their missionary operations, but even to publish papers devoted to their peculiar tenets. *They are now carrying the day, there is no mistake!* The Methodists publish a paper which finds its way into the bosom of almost every family in the State! The Presbyterians, if I mistake not, publish two or three papers, and the Baptists at least one.

A good Church paper, published on the spot, would effect much good. It would be received into hundreds of families who could not be induced to subscribe for a paper published in the distance.

But we are too poor. We have not the money. Our people are *fashionable*, and in bowing to that destroyer, "Fashion," the prime spirit of the world, they are compelled to spend all or nearly all their surplus revenue in balls, parties, dances, and the like.

And is it not so north, south, east, and west? Is it not this prime spirit of the world that keeps the poor old Church a lean, weary, ragged beggar? Talk about the Church not doing her duty in sending out bands of Bishops, presbyters, and deacons! It is sheer injustice. It is not the Church's fault, except in so far as she has failed, through her appointed teachers, to impress their duty upon her children, and to cast off that ruinous, destructive charge under which she has long laboured, that, touching worldliness, she is liberal! How often do we hear the remark, "I will join, or I joined the Protestant Episcopal Church, because she is *liberal*." She allows me to dance, give and visit balls, operas, enjoy all *innocent* amusements," &c., &c.

And hence we find numbers of her children (we do not say that the same is not the case among the sects, but we must look at *home*, for judgment begins there) literally spending and being spent in the world's service, in catering to the caprices of fashion, buying new furniture, giving frequent and expensive entertainments, living in the light of "the fashion of this world which passeth away," devoting their thousands to luxury and ostentation, while the poor Church is kept a starving mendicant at their doors. Is it any wonder, then, that the Church's treasury is lean? Is it any wonder that missionaries cannot be sent out? Is it any wonder that the Church is outstript in this and other fields white unto the harvest, ready to return a rich increase for every labourer and every dollar expended? I think I could name several, yea many, promising fields in Texas, that with a faithful and efficient missionary would in one year or two at most become self-sustaining. But the Church must first *go to them*, make herself known. She is not despised in this State; on the contrary, she is everywhere cordially received. But what is to be done until the Church's treasury is more bountifully supplied?

Therefore we appeal to all who write for the Church papers, and to the clergy who preach from the Church's altars, to meet and state the real issue,—combat worldliness in the Church, and endeavour to turn the current of that tide that flows into the lap of the *world*, or at least a large portion of it, into the lap of the *Church*.

Let them endeavour to persuade all who love Christ, and the Church, and the Gospel,—and they cannot love one without loving the other,—or who profess to do so, to do *less* for the *world* and *more* for the *Church*. And let them not cease till their writing and preaching take effect; and then we shall be getting at the cure. The Church's heart is big enough for anything and everything, but her yearnings are powerless until the hearts of her children beat in unison with her own.

This by God's blessing we are going to ask our people to do, and insist upon it, and beg, and pray, and beseech them, till something is accomplished; and we think it reasonable, viz.: Make an estimate of your last year's expenditures over and above the requisite and comfortable maintenance of your families; ascertain what you spent purely in superfluous matters, such as giving parties, dinners, balls, and the like. And, not to be two hard, when you have made that estimate truly and faithfully, divide it, and determine to devote the one-half thereof to missions, and the other to entertainments on a reasonable, moderate scale. Try it one year. Pledge to God and carry it out faithfully. And I will undertake to say that the amount so realized would be astonishing. But what would it be, Mr. Editor, in our wealthy northern cities? It is reasonable talk with reasonable men. It is the issue that is to be met either now or hereafter,—for the silver and the gold are the Lord's. Man is the steward, and must render an account. We are not, therefore, presumptuous; we are in the Church; we work in her harness; minister at her altars; and though far away, yet we feel it to be both a duty and privilege to speak. And we say without hesitating, that one-half of the sum spent by one-half of the Church's children in a few of our large cities,—spent we mean in pure superfluities, that add to no one's health, or happiness, or comfort, or enlightenment, or usefulness,—spent in blindly following the fashions of this world, in extravagant furniture, or dress, or indulgences and entertainments, would send out and sustain one or two hundred more missionaries all over the land, build churches, cheer the hearts of thousands now grovelling in darkness and left to chance and every wind of doctrine that sweeps over the land.

In the name, then, of a common humanity; in the name of the Truth and the constraining love of Christ, have we not the right to speak, yea, are we not obliged to do so, when such statements are sung out in print as that which heads this article?

And now try the figures: Suppose Mr. A's family spends $2,000 per annum in superfluities, leaving them $1,000 still for indulgences. Suppose we can raise one hundred Mr. A's who will religiously carry out so godly a resolution—we raise one hundred thousand dollars, which will sustain one hundred clergymen at a salary of one thousand dollars each. And so you may go on and work the figures, greater or less.

But you will say Mr. A and the Misses A will demur to this; they will not be able to entertain on so handsome a scale; they cannot indulge in as much new furniture; nor in as many parties, balls, operas, &c., &c. Grant it!

That is just the point on which they need instruction and conviction of duty. They have souls to be saved, and their indulgences, so far from assisting in their salvation, assist in the contrary. But surely no one who partakes at the Lord's altar will demur to a proposition so Christian; indeed it is to be hoped that few who have in baptism been made "members of Christ, children of God, and inheriters of the kingdom of heaven," will demur to it.

And the trial once made even on the dividing principle, the work of liberally sustaining the Church would extend; many who made the trial in good faith would find so much more profit, pleasure, and delight in seeing the Lord's work prosper in the land, that their self-denials would be extended, until their effort would be not to see *how little* they could spare for the Church, but *how much*.

Try it, ye men of heart, wo love the Church, and would see her prosper. Do you believe she is true, and has the truth? Do you believe the sects are in error? Then how can you, who love Christ and the truth, stand by and see error prevail, while you lavish your thousands on worldly vanities?

Let the pulpit be invoked to join heartily in the issue. We have great faith in the truth when it is set forth in love.

Try it, we say. But you say it is a chimera. Then what do you propose? We say try it; if you fail, try it again, and continue trying. If you get one wealthy layman to adopt the plan, another will follow suit, and another, and the work will go on. But unless our pulpits proclaim, and that not in generals, but pointedly and distinctly against worldlings, it will be vain to tell the Church what she ought to do. She knows her duty, and knows how to do it; but she is trammelled by the world. And we long to see the day when, by discipline or otherwise, she will throw the burden from her shoulders and teach her children their duty.

We have for nearly five years watched the progress of the building of a small house unto the Lord in a destitute neighbourhood, for the use of one of our Church female schools, under the very eye of one of our flourishing cities—a school, too, that has done, and is doing, a great deal for the Church in educating the daughters of her clergy on liberal terms in sending out sound, well-instructed Church-women all over the country. For nearly five years it has been an up-hill business: here a mite—there a rebuff—hard, hard, hard;—beg on—toil on—hope on,—and at last it is done—when the one-half, spent in fashionable dinners by a few fashionable Churchmen in the city, would have built the house of the Lord long since.

Ah! when will the children of the Church learn their duty? And now how long is the Church in Texas and elsewhere to bear the reproach that the sects are outstripping her in their work? Just so long as her children are devoted to worldly vanities. Just so long as they keep themselves too poor in the world's idle service to be rich unto the great cause of the Gospel!

And yet it is an acknowledged fact that there is more wealth among us than with the sects. This renders the rebuke so much more terrible.

One other consideration. Do we not build too many very costly churches just yet? When we have so vast a domain before us to be reclaimed from error, to be won from infidelity, would it not be a Christian duty and charity for any wealthy congregation about to build a splendid fashionable church, to argue in this way: We are about to build a church to cost $140,000; can we not build a very handsome, convenient, and appropriate church for $75,000?—have as much room, as much comfort, and devote the rest to the Church's work at large?

And then when this vast domain is reclaimed, and the Church planted firmly all through the land—when we are gathered to our fathers, perchance our posterity may with a better grace build extravagant churches.

We would not be mistaken: we love a glorious church; we admire a liberal hand in honouring the Lord in this way. Yet we confess that it sounds rather unchristianly to hear the missionary from the great West who is begging the means to build an humble house to the Lord in which to gather the scattered sheep, turned off with the remark: "We cannot help you, for we are just about tearing down our old church (a very fine one) to build a splendid one on its site;"—or, "We are about spending twenty thousand dollars on the internal adornment of our church;" which is already a splendid structure.

We throw out these remarks for what they are worth. We think they are true and just. Many, perchance, will think otherwise; yet if they should lead one person to action, we shall be more than rewarded. J. J. N.

Houston, Texas, Aug. 19, 1854.

For The Churchman.

THE MEMORIAL PRESENTED TO THE HOUSE OF BISHOPS AT THEIR SESSION BY DR. MUHLENBERG AND OTHERS.

"The question of a division of the services of the Prayer Book."

Among political editors of newspapers there is a practice of excluding from their papers all articles which are supposed to militate against the *party* to which those editors belong. This practice, I hope, is not adopted by our Church papers, and therefore I venture to write this article for *The Churchman*, under the supposition that its editor does not probably concur in the views therein expressed.

I have not before me the *Memorial* above mentioned—indeed I have read it but once, and that somewhat hastily. I concur with your article in *The Churchman* of August 19th, headed, "Bishop Doane's Triennial Charge," that the Memorial is too indefinite and vague, and I doubt not that some of the memorialists may have, and others with them do now, contemplate *larger changes* in our Prayer-Book and in the rules, doctrines, and canons of the Church, than would be consistent or safe for the Church to adopt; but this Memorial, if it means too much, will at least include in its scope the lesser object, of a *division of the services*. Because the memorialists ask too much (if they do so), it does not follow that now, when all the subjects it may be supposed to contemplate are under consideration, that the whole of them should be dismissed without action, and nothing done upon any subject, however much *something* may be needed.

The Churchman of August 12th contains very full statements of Church affairs in England.

The proceedings and reports in *Convocation* are truly interesting, and of great moment. Now that the Church of England, High and Low, seem inclined to make some changes in *their* Prayer-Book, it is to be hoped that our American Churchmen will press the work of at least *a division of our services*. There has always been in the American Church too great a disposition to over-estimate English Church affairs;—indeed we eagerly pick up the cast-off quarrels of mother Church, and fight the battle over here with increased fury. Some of us on this side of the Atlantic, it might be inferred, always sneeze when Archbishop Whately takes a pinch of snuff in Dublin; whilst others become almost as much tickled when the Bishop of Exeter even smells the box. It is therefore to be hoped that as England is moving, *we* will *permit ourselves* to do what seemeth right in the same direction. This is a time to discuss principles, not men—a time to look at facts, not to listen to declamation—a time for action and for candour. If the elements of the storm and the tempest *are* gathering in the Church, let us direct them to safe and good results, not vainly endeavour to bid the waves and the tempest to cease, for this they *will not do*. Truth and principle *must not* be sacrificed; but if the high or conservative party in the Church now fall back upon the practice of England to do nothing, they will find that they will fail in preserving the Church from most injurious changes. In England the *State*, which holds the Church in her golden fetters, has heretofore been able to prevent any beneficial movement of the Church. With us, all subjects connected with the Church go to the clergy and people; and it will not do to say, that because there is a radical party among us, the Church must still continue to suffer evils which it has power to remedy. If we have a right understanding of the Church, we shall be enabled to draw clear lines, and to have definite views as to what we may *now* safely do. If *we* don't understand the Church, the discussion of this very Memorial of Dr. Muhlenberg and others at the hands of the commission will be likely to throw some light upon the subject, from a source and in a way that will do good. That in the present arrangement our services in the Prayer-Book are *too* long is a matter *felt*, I verily believe, by nine-tenths of the clergy and laity of the Church. The Church was not instituted for large cities alone; where, with fine church-buildings, talented clergymen, good organs and choirs, and ready and numerous responses, the service may seem shorter. But in the wilderness country—in the wide world of *mankind*—in many places, with *a dull, slow reader*, aided by two men and a boy, to respond, and no one to sing, *it is different*. Our Church, but for the too great length of our service in its present arrangement, would now number, instead of 100,000 communicants, 300,000; of this I have no doubt. Every layman in the Church knows that, if he is accompanied to the Church once in awhile by a friend who is unacquainted with our Prayer-Book, the embarrassment and, to such, tedious service, puts a stop to further visits to the Church. They say to us, We liked the sermon, but, O! that Prayer-Book!—it seemed *never*-ending. A dozen times I thought you were through, but you went at it again. I could not find the place; I felt foolish standing up, *doing nothing*. Your attempt to find the place for me made it worse; and now, my friend, you must excuse me if I tell you I can go no more!

Is this so? can it be remedied? I answer, Yes, at once, and without doubt. The Memorial referred to states, among other things, substantially, that *our present system and regulations are incompetent to do our work among all sorts and conditions of men; and that greater freedom in opinion, discipline, and worship, compatible with the essential faith and order of the Gospel*, is desired. Why should not these ideas be considered? I should object to granting any *more freedom of opinion;* but I should not object to the consideration of that subject. I believe that the commission to whom the memorial is referred will be able to show that we *now have freedom of opinion enough*. Indeed, in practice, some who are called Episcopalians exercise the *freedom of opinion* to say that they think our Episcopacy is, after all, no better than Dr. Cox's Presbytery. Well, as there is no law against a man being inconsistent, let the brethren alone; they certainly don't want us to make our *Church* say that our Bishops are only Presbyters after all, and also that we have *no* sacraments. They only want the *constitutional* right to show the great length of their own ears. Let us at least *consider* whether we will grant the right of *further* freedom of opinion with clerical membership in our Church. Let us wait to see how it is to be cyphered out, and then look at it, but not fight in the dark a figure which may never present itself to our vision. But to return to the subject of a division of the services of the Prayer-Book.

There is one general principle upon which all or nearly all can unite. This is ably and concisely stated in the communication to the editor of the *Evening Journal* (English paper) from their celebrated correspondent D. C. L., and copied into *The Churchman* of the 12th August. It is this: To preserve "*the integrity of the Prayer-Book, with such modifications in the grouping of services and shorter additional services rearranged from the existing materials, as the times we live in, the growth of population, and the daily increasing excitement of mankind require.*" The writer adds, speaking of the English Church: This "is a principle upon which none but the ignorant or factious can fail to rally in the good endeavour to make the Church of England the Church of the entire people." It may be here observed, without unkindness to any, that the above remarks will apply as fully to *our* condition, as to that of the Church of England, and to men and parties here as fully as to men and parties there. The Church is one thing, the Prayer-Book is another thing. If we had no Prayer-Book, the Church could make one. If the Church *was* competent to compile and arrange the Prayer-Book we now have, why is it not now competent to effect at least a division of the service, if in its judgment this is needed. As I have before intimated, I do not think it will satisfy any body or party to say that because *there are certain radical tendencies in the Church*, we must do nothing. Since the days of Cranmer,—a man who has done more good, and more harm in the Church than any other,—there has been two general antagonistic doctrines and principles at war with each other respecting, and to some extent *in*, the Church. The first doctrine and principle is, that there *is* a Catholic visible Church, with its sacraments and apostolical ministry. The other general doctrine antagonistic to this is, that there is *no* visible Church on earth,—that every man is his own priest, (for any other doctrine than the first I think fairly amounts to this)—that the commission to preach is put into every man's heart by the Holy Spirit, which alone impels all the truly converted to a right use and understanding of their own gifts; and that ordination is *unessential*, Coupled with this last position is an idea that the Spirit will not dwell with *any visible Church*, because it is driven away by the *dead formality* of a Prayer-Book or Liturgy, and that Christ's religion is best promoted by getting up immense revivals, by means of fixed plans and ingeniously contrived modes of excitement. Nearly all the opposition to which the Church is now subjected at the hands of ultra protestantism, is owing to the fact that it is opposed to the *no Church*, *no ministry*, and revival ideas of modern times. Indeed it is piteous to behold some of our own clergy begging for quarter at the hands of stern old Puritanism. I might almost say grand and glorious old Puritanism, for to these no-ministry clergy of ours, she is more absolute and despotic than the Pope is to a Romanist. Now, the old Puritanism was a system at least consistent with itself. It holds little or nothing with the Church, and if it was or is true as a system, then the Church system is and always was most untrue. It is vain to suppose that the Church and Puritanism can harmonize and agree. The most radical Churchman among us cannot bring about a reconciliation. He must destroy the Church, the ministry, and sacraments, as laid down in our Prayer-Book,—not merely *change* their present meaning, but the change must go to the uttermost root of the matter, leaving nothing of the old. There is in pure Protestantism *no half-way* house capable of sheltering one soul who has *three* ideas, between the Church and pure straight-forward, manly old Puritanism. I am but an humble layman, and may not fully comprehend all the dangers which surround our Church in the matter of the "Memorial," but I confess that I cannot see any cause for alarm. I do hope that the grave questions presented or suggested by the Memorial may all be duly weighed and discussed, and more especially as of *vital* importance the question of a division of the service.

As you are in no way responsible for the crude and hastily-written remarks preceding, and as many of your readers would probably like to see laymen encouraged in these times to write plain articles for our Church papers, I hope you may be inclined to give this a place in *The Churchman*. A Layman.

Quincy, August 29, 1854.

THE CHURCH AT HOME.

New York.—The careful attention of our readers in this Diocese, especially such of them as are concerned in the subject-matter, is due, and, we hope, will be given to the following official documents. The first explains itself sufficiently; the second comes in the form of a personal address from the Rt. Rev. the Provisional Bishop to the clergy of the Diocese. For one, we must own ourselves right glad to see what is suggested in the "P. S."

"Notice is hereby given, that the Annual Convention of the Protestant Episcopal Church in the Diocese of New-York will meet in St. John's Chapel, in the city of New-York, on Wednesday, the twenty-seventh day of September, at ten o'clock in the morning.

"Benjamin I. Haight, *Secretary*.

"*New York*, August 15, 1854.

"In compliance with Section 8 of Canon II, a copy of Sections 6 and 7 of the same Canon, and also a blank form of Certificate of appointment of Lay Delegates, are herewith transmitted:"

Section VI.—The appointment of Lay Delegates to the Convention, if they be chosen by the Vestry of any Church, shall be made at a regular meeting of such Vestry, held according to law; if they be chosen by the Congregation, the like notice of the time and place of holding the election shall be previously given, and the electors must have the like legal qualifications, and the election shall be conducted in the like manner, as prescribed by laws for the election of Wardens and Vestrymen of the Parishes respectively in which they are held.

The evidence of the appointment of a Lay Delegate, if made by the Vestry, shall consist in a written certificate, signed both by the Rector of the Church, if there be one; or, if there be no Rector, then by the Warden who presides at the meeting at which such Delegate is appointed; and by the Clerk of the Vestry. If the appointment be made by the Congregation, the evidence of such appointment shall consist in a certificate signed by the same persons who are required by law to certify or attest the election of Wardens and Vestrymen in the respective Parishes. Every certificate of the appointment of a Lay Delegate shall show upon its face that the appointment has been made in pursuance of all the requirements of this Section, and shall certify that the Delegate has the qualifications required by the Third Article of the Constitution, and by the next succeeding Section of this Canon. And no other certificate or evidence of the appointment of any Lay Delegate, than such as is herein required, shall be allowed or received.

Section VII.—No Lay Delegate shall be entitled to a seat in the Convention, unless he be entitled to vote for Wardens and Vestrymen of the Church which he is appointed to represent.

"*New York*, August 1, 1854.

"Reverend and Dear Sir: To all who are interested in the growth and prosperity of the Church, a knowledge of its statistics, from year to year, is highly important. This can be obtained only by means of full and accuratte reports from the Ecclesiastical Authorities of the Dioceses; and their information, in order to be in any good degree reliable, must be obtained from the Parishes under their jurisdiction. The General Convention has, therefore, carefully legislated upon this subject from time to time; and, at its last session, an enlarged Canon was passed (Canon XII. of 1853) in which it is declared that, "as a full and accurate view of the state of the Church from time to time is highly useful and necessary, it is hereby ordered that every Minister of this Church, or, if the Parish be vacant, the Wardens, shall present, or cause to be delivered, on or before the first day of every Annual Convention, to the Bishop of the Diocese, or when there is no Bishop to the President of the Convention, a statement of the number of Baptisms, Confirmations, Marriages, and Funerals, and of the number of Communicants in his Parish or Church; also, the state and condition of the Sunday Schools in his Parish; also, of the amount of the Communion Alms, the Contributions for Missions, Diocesan, Domestic, and Foreign, for Parochial Schools, for Church purposes in general, and of all other matters that may throw light on the state of the same."

"In order to lessen the labour of the Clergy in the discharge of the duty thus imposed upon them by the Church, as well as to produce, as far as practicable, greater accuracy by means of uniformity in the method of reporting, I herewith enclose you a blank form, which I request you to fill up; and to hand in the document so completed to me on the day of the opening of the next Convention, Wednesday, September 27th.

"I regret to say that last year no reports were received from forty-three Parishes, nor from forty-eight of the non-Parochial Clergy. I trust that this year will supply us with the materials for a fuller and more accurate view of the Diocese than we have heretofore obtained.

"Such of the Clergy as have not a Parochial Charge are directed by the Canon to report the occasional services which they may have performed; and, if they have performed no such services, the causes or reasons which have prevented the same. "I am, Rev. and Dear Sir, Your Friend and Brother in the Church,

Jona. M. Wainwright, *Pro. Bishop, &c., &c.*,

"P. S.—May I again suggest to you the expediency of reviving the ancient custom of the Diocese, that, at the opening of the Convention, the Clergy should appear in Gown and Bands."

The Rt. Rev. the Provisional Bishop of the Diocese has kept up his visitation labours through the heat of the summer, working like a hero, and giving himself no respite, save when compelled by illness. Between the 14th and 27th of August, inclusive, he confirmed as follows: Christ church, Cooperstown, *nine;* Christ church, Butternuts, *eleven;* St. Matthew's, Unadilla, *nine;* Calvary church, Cairo, *nine*, one of them being from St. Luke's, Catskill; St. Luke's, Catskill, *one*, for Trinity church, Athens; in the Upper Presbyterian house at Haverstraw, which was kindly lent for the occasion, *thirteen;* in all, 52. Two of the number were confirmed, at two several times, in private, on account of sickness. Within the same period, the Bishop preached 17 sermons, and made 6 addresses!

Western New York.—On Sunday, the 27th ult., Bishop De Lancey visited St. John's church, Catharine, catechised and addressed the children before service, preached, confirmed *fifteen* persons, and addressed them.

We learn from the *Gospel Messenger* that the beautiful church, now being built at Havana by Charles Cook, Esq., is advancing towards completion, an ornament to the village, and, it is hoped, to be a rich blessing to the community. We have heard of the following churches in this country erected by private individual munificence: St. Stephen's, Boston; Holy Communion, New York; and Holy Cross, Troy. This in Havana makes *four*. Who can tell us of any others?

Pennsylvania.—Bishop Potter held an ordination in St. John's church, York, on Tuesday, the 22d ult., and admitted John C. Eccleston, M.D., to the Order of Deacons. The sermon was preached by the Bishop, the candidate presented by the Rev. C. W. Thompson.

Wisconsin.—The *Spirit of Missions* for September comes out with an uncommonly rich and interesting preparation of contents. We subjoin something which, if not among the best, is good enough:

"Cast thy Bread upon the Waters."—The following note from a "Friend to Missions," gratefully acknowledged by Bishop Kemper, is a case in point. It is thus "the Lord stirs up the heart of His faithful people, to bring forth plenteously the fruit of good works;" and it is thus that missionary information and incidents of interest draw out a glad return of gratitude and love from faithful hearts, which only wait to know where and how they may do good, to embrace readily and cheerfully the opportunity. May such instances of ready, large-hearted, and unostentatious liberality multiply and abound more and more! May the reading of this simple record "provoke many others to love and good works!" Recording angels will rejoice to write down the loving, precious issues of such faith, which, caring not to be known on earth, prefers the smile of "Him who seeth in secret," and goes on its quiet way, rejoicing that its "work is with the Lord," and "its record is on high:"

"*Bishop Kemper's Acknowledgment.*

"Bishop Kemper begs leave to return his grateful thanks to the author of the following note, which was received but a few days since. The 100 dollars will be appropriated to the Church at Shakapee; but, as the Church at St. Anthony is finished, paid for, and ready for consecration—which it is hoped will take place next October—the $100, at the request of the Rev. J. S. Chamberlain, will be applied towards the erection of the church at Lake Minnetoukah, unless the generous donor should object.

"*Delafield, Wisconsin*, Aug. 4, 1854."

Note from a "Friend to Missions."

"*New York*, June 8, 1854.

"Rt. Rev. and dear Sir: After reading in the June number of the *Spirit of Missions* the report of the Rev. J. S. Champerlain, of St. Anthony's Falls, and that of the Rev. E. A. Greenleaf, Shakapee, I felt an earnest desire to add my mite towards the erection of a church edifice at each of those missionary stations. Please to apply the inclosed $200 to that purpose, dividing it equally. And that the Lord will bless the labours of the faithful missionaries will be the prayer of the donor, A Friend to Missions."

Domestic Missions.—The *Spirit of Missions* informs us that the Domestic Committee have in contemplation to establish forthwith a mission at Fort Leavenworth and parts adjacent.

From the same source we learn that Nevada, Marysville, and Stockton, in California, have been made missionary stations. Three missionaries have been appointed to that field, but only one of them has signified his acceptance.

The receipts of the Committee for the month ending August 15th are $1,420 72; total, since the 1st of Oc-1853, $36,327 50. We very much that the $50,000 needed for this work will not be forthcoming this year. We wonder whether it be certainly true, that those persons or parishes which contributed the most for Foreign Missions, do not also, as a general thing, contribute the most for Domestic. Who can tell us?

Foreign Missions.—Our latest date from Cape Palmas is June 5th, at which time the various missionaries were well. The Rev. Mr. Rambo was absent on a visit to Bassa, one hundred and eighty miles from the Cape, examining the field which he hopes to enter upon in January next. The condition of things encourages the hope that good success will attend our efforts in that region.

The Rev. John D. Powell, of the Diocese of Virginia, a graduate of the Theological Seminary at Alexandria, has been appointed to the mission at Shanghai, under the jurisdiction of Bishop Boone, and proposes to sail in October next.—*Spirit of Missions.*

ADVERTISEMENTS.

B. W. MERIAM, at No. 342 Broadway, one door from the Tabernacle, has in store and manufactures to order, LOOKING GLASSES, Pier, Mantel, and Oval, unsurpassed in beauty of design and richness, in every particular. Also fine Paintings and Engravings, with elegant frames for same and for portraits.
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R. K. & Co. respectfully invite purchasers to inspect their unequalled stock of plain and ornamental Pier, Mantel, Oval, and other Mirrors, Bases, and Window Cornices, superb Picture Frames, &c., &c For *unique and chaste design, beauty and variety of style and excellence of workmanship*, (being wholly manufactured by themselves,) combined with low prices, R. K. & Co. challenge competition. They would further remark that theirs is the only House that manufactures the above articles throughout, as they will at all times be happy to show their visitors by taking a walk through their extensive Factory, where the goods can be seen in every stage of manufacture. Another branch of their business is the manufacture of all kinds of Ornamental Composition Work—gilded or otherwise—for Interior Decorations of Houses, Steamboats, &c. Designs can be furnished at short notice by an accomplished designer exclusively in their employ. je10–1y–5

WM. D. BRIGGS, WATCHMAKER AND JEWELER, and Dealer in Gold and Silver Watches, Siver Forks, Spoons, Tea Setts, &c., Jewelry, Gold and Silver Spectacles, No. 158 Bowery, **five doors above Broome street,** New York
Watches of every description carefully repaired. je10–1y–5

JAMES, HATTER, St. Nicholas Hotel, 525 Broadway.—The attention of the public is respectfully solicited to the hats made by the subscriber, whose personal attention is directed to fitting his customers a hat that will adapt itself perfectly to the proportion of the wearer. Caps for fishing, sporting, riding, travelling, evening, and opera. Paris felt hats in infinite variety, for travelling and the watering places. je3–6m–5

WRIGHT & BAILEY, Dealers in English and American Carpeting, Oil Cloths, Window Shades, Druggets, Table and Piano Covers; No. 332 Bowery, near Bond street, N. Y.
AARON WRIGHT. [my27–1y–5] BENJ. F. BAILEY.

GENTLEMEN'S FURNISHING GOODS.—M. L. RANNEY, 723 Broadway, (New York Hotel,) has always on hand a full assortment of Shirts, Collars, Gloves, Hosiery, Cravats, Robes de Chambre, &c. ☞ Shirts made to order. my27–1y–5

MARBLE WORKS.—S. KLABER, 160 Allen street, N. Y., Manufacturer of Marble Mantles, Monuments, Gravestones, Table-tops, &c., &c. Orders respectfully solicited and promptly attended to. my27–1y–5

SCULPTURE.—**N. Swezey,** SCULPTOR AND DESIGNER IN MONUMENTS, 243 and 245 Bowery, corner of Third street, New York. my6–1y–5

PETERSON & HUMPHREY, Importers, and Dealers in
Carpeting,
Oil Cloths,
Window Shades,
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Table and Piano Covers, &c.
No. 379 Broadway, corner White street, New York
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SHOW CASES.—HOFFMANN & FERSCH'S Show Case Warerooms, 57 Bowery, between Walker and Bayard streets. Cases made in every style—Silver Plated, Brass, Rose and Satin wood, Mahogany, &c. N. B. Old Cases taken in exchange.
Orders respectfully solicited and promptly attended to. [my27–1y 5

LITERATURE.

Firmilian, a "Spasmodic" Tragedy. By T. Percy Jones. Redfield.

Our readers are already familiar with the general plan and execution of *Firmilian*. It is the production of Aytoun, the son-in-law of the late John Wilson, and his successor in the editorship of *Blackwood's Magazine*, a position in which he is likely to sustain, by his song and story—for he is an adept in both of these– the old glories of that famous publication, when Christopher North rollicked in the glowing and humourous pages of the "Noctes." Like Wilson, who was Professor of Moral Philosophy, Aytoun occupies a chair in the University, having been the successor of Moir as Professor of Literature and Belles Letters. He is the author of the *Lays of the Scottish Cavaliers*, one of the best modern reproductions of the ballad spirit; has written some of the best humourous and satirical tales in *Blackwood*, and prepared himself especially for the present work before him by his original and scholar-like parodies in *Tait's Magazine* and the *Bon Gualtier Ballads*.

In *Firmilian* he has been roused by the assumptions and absurdities of a recent school of poets,—for the short-lived popularity of their eccentricities we may almost as well call them a late school,—of which the "Festus" of Bailey and the "Life Drama" of Alexander Smith have been the most prominent coruscations, to set before the public in a philosophical and poetical *reductio ad absurdum* an exhibition of their tendencies. As these bards have of course their bardling toady retainers in criticism, he has thrown in a victim in the character of Apollodorus, whose easy soul, capable of any amount of enthusiasm at call, is ready to be let out to any chance comer—the mystical and pretentious claiming his first attention for their capabilities of ready expansion. Report has very generally set down Apollodorus as a hit at George Gilfillan, but there are more of the race in the English periodicals quite equal to the Rev. Gorgeous, as he has been lately christened. With all his faults of style and the many "shivering shocks" he gives to metaphor and poetry, there is much acute sense and discrimination and shrewd Scotch sagacity in Gilfillan. But what vicious man or thing was ever sustained, except by the good in its composition?

The prominent trait of the "Spasmodic" school, is its mingling and confusion of all things divine and human, the glorious uncertainty into which it throws morals and the whole range of practical duties by its vapourings of misanthropy, its species of poetical mysticism, taking the place of faith and reverence, or rather destroying these noble faculties of the soul in its true allegiance and their proper exercise, by substituting for them a pretence of faith and devotion to everything. Evil seems to be the touchstone of sympathy of the school; and it might, if less maudlin and obscure, and more in earnest in its feelings, be considered a continuation of the old Byronic or "Satanic." But it is hardly manly enough for that. It hasn't that sort of passion. It is weak and lackadaisical. There was some out-of-door reality in a pirate, his ardent sensualities and wild love of carnage and contest with the ocean; but milk and water metaphysics have spoiled the earnestness of the "spasmodic" folk, though these can prate resolutely enough of wicked actions. The Byronic collar hangs loose and limp about their distended necks, and the gin and water in their goblets is considerably diluted.

We have given, in previous numbers of *The Churchman*, some passages of *Firmilian* from *Blackwood* and the proof sheets. We have now the whole before us, and can speak with better knowledge of the art of the writer. It is exquisite—the work of a consummate poet and scholar; never parting with the humourous command of the subject, or once losing temper and breaking into scolding or railing. The fine edge of the satire is like that nice weapon of the Sultan with which his enemy was decapitated in his presence; the victim still standing at ease and smiling till he was asked to shake his head, when, as it fell to the floor, he suddenly found that it had been severed. We may imagine some of the ten thousand ecstatic purchasers of Alexander Smith getting hold of *Firmilian*, taking it down like mother's milk with the faintest possible suspicion—from some incidental hints dropped here and there, that they have been sold by T. Percy Jones. The individual just named makes out a very good case for himself in his Preface, both as affects his violent treatment of the subject and the choice of the unpleasant subject itself. Of the one he says: "It is my firm opinion that all high poetry is and must be spasmodic. Remove that element from Lear—from Othello—from Macbeth—from any of the great works which refer to the conflict of the passions—and what would be the residue? A mere *caput mortuum*. I differ from those who regard verse and poetry as being one and the same thing; or who look upon a collection of glittering conceits, and appropriate similes as the highest proof of poetical accomplishment. The office of poetry is to exhibit the passions in that state of excitement which distinguishes one from the other; and, until a dramatic author has learned this secret, all the fine writing in the world will avail him nothing. Cato is perhaps the best-written tragedy in the English language; and yet, what man in his senses would dream of reading Cato twice?"

The morality of the topic he defends plausibly enough: "I have been accused of extravagance, principally, I presume, on account of the moral obliquity of the character of Firmilian. To that I reply that the moral of a play does not depend upon the morals of any one character depicted in it; and that many of the characters, drawn by the magic pencil of Shakespeare are shaded as deep, or even deeper, than Firmilian. Set him beside Iago Richard III., or the two Macbeths, and I venture to say that he will not look dark in comparison. Consider carefully the character of Hamlet, and you will find that he is very nearly as selfish as Firmilian. Hamlet is said to shadow forth "Constitutional Irresolution;" my object in Firmilian has been to typify "Intellect without Principle."

This all looks very well, and in the opening soliloquy of Firmilian it does not seem at all unfair that he should complain of the narrow limits of the school of Salern, restricting the range of studies to the three faculties of Law, Medicine, and Theology, and ignoring Poetry and Philosophy. The youth resolves to devote himself to Song, and of all songs to tragedy, and of all tragedies to the primeval one of Cain. Unfortunately, Firmilian is at bottom, with all his fine aspirations, a dull fellow; and when he sits down to his theme there is a terrible vacuum before him in his unfilled imagination. He can describe, but he cannot invent; so he consoles himself with the commonplace reflection, that his work would be somewhat easier for him if he could write from experience. In the expression of this reflection, Aytoun, who is a poet in his own right, does his hero something more than justice.

What we write
Must be the reflex of the thing we know;
For who can limn the morning, if his eyes
Have never looked upon Aurora's face?
Or who describe the cadence of the sea,
Whose ears were never open to the waves
Or the shrill winding of the Triton's horn?

To describe a murderer, he must be a murderer. But murder is an awkward word for sentimental poetry, and has not the most pleasing sound from the lips of a philanthropist. The idea is couched in more elegant terms:

It is resolved—
I'll ope the lattice of some mortal cage,
And let the soul go free!

In these garments, which conceal the dagger of the assassin, murder looks gentlemanly and at ease, and as smooth words withdraw us from harsh intentions, murder has even a philanthropic air with its pleasing images of the cage and freedom. The terror of the idea is still further destroyed by the prettiness of the "lattice;" the cage has not even a bar. It is a minute illustration of the letting down the highest grade of criminality to nothing at all, by abstracting every quality of manliness and reality from the expression. The music of poetry, it is well known, may be so arranged as to disguise the sense. Nonsense verses have been written on this principle which, read well or sung, pass for unquestioned good poetry; and chance lines from standard poets may be put together at random, to charm the ear and cheat the understanding. It is by no means the case, that because an entire poem is trash, every constituent part of it must be trash too. There is many a fine gem in Festus, or Smith, which deserves to sparkle in a better setting. Hence this class of poets appear so well in little scrappy volumes of quotations. For a short single flight their movement is very beautiful, but they have not the wing or quality of the eagle,

Sailing with supreme dominion
Through the azure deep of air.

The moon is one of the peculiar stage properties of the spasmodic poets. Her "watery" beams suit their constitutions. T. Percy Jones is of course at home with the moon.

How looks the night? Thou moon
That in thy perfect and perennial course
Wanderest at will across the fields of heaven—
Thou argent beauty, meditative orb,
That spiest out the secrets of the earth
In the still hours when guilt and murder walk—
To what far region takest thou thy way?
Not Latmos now allures thee, for the time
When boy Endymion stretched his tender limbs
Within the coverture of Dian's bower,
Hath melted into fable. Wilt thou pass
To Ephesus, thy city, glorious once,
But now dust-humbled; and, for ancient love,
Make bright its ruined shafts, and weed-grown walls,
With molten silver? Or invite thee more
The still witch-haunted plains of Thessaly,
Where, o'er the bones of the Pharsalian dead,
Amidst the gibbering of the Lemures,
Grim women mutter spells, and pale thy face
With monstrous incantation?

These are good lines; and an old dramatist would have set them in the action of his piece with great honour.

Again, Aytoun takes for the moment the place of Jones, and warms with his ballad-spirit in the picture of—

A EUROPEAN TOURNAMENT.

No grander show
Could poet fancy in his wildest dreams,
Than a great tournament of Europe's knights,
The free, the strong, the noble, and the brave,
Splintering their lances in a guarded list,
Beneath a balcony of Europe's dames.
Oh, could I sound a trump and bring them here,
In one vast troop of valour and renown!
The gay, light-hearted chivalry of France,
The doughty English, and the hardy Scot,
The swart Italian, and the ponderous Swede,
With those who dwell beside the castled Rhine.
Nor they alone, but with them all the flowers
That send their odour over Christendom—
The fair and blushing beauties of the lands
From the far Baltic to our inland sea.
By him of Compostella! 'twere a field
Wherein a noble might be proud to die.

Firmilian is a noble fellow, ready to commit any amount of murder in the noble cause of poetical art; but look into him a little closely, and it appears that all his villanies are set in motion by some little twopenny instigation of selfishness. He topples over his friend Haverillo from the top of the Tennysonian column of Stylites, because he owes that personage money, and is jealous that the public prefers his tame, correct, classical productions to his own ecstatic incomprehensible effusions. Haverillo has done him many a kindness, which the ungenerous nature of the sentimental poet cannot forgive; but when his friend promises him the profits, just about to be realized, of his *third* edition, that suggestion is at once fatal to him.

Haverillo

Listen, Firmilian!
I have a third edition in the press,
Whereof the proceeds shall be wholly thine—
Spare me!

Firmilian.

A third edition! Atropos—
Forgive me that I tarried!

Haverillo.

Mercy!—Ah!—

[Firmilian *hurls him from the column.*

The voluptuous is one of the affectations of this school. It is not to be denied that after a rigid puritanism in this respect, this element is taking its place rather ostentatiously in the literature of the day. Philanthropic novels appear to be written and palmed off upon well-disposed people for the sake of exhibiting this growing pruriency. Vice is elegantly set off in a framework of virtue, and the most refined readers are carried in books to scenes of debauchery and corruption in the company of the physician, the clergyman, and the philanthropist! Mr. Jones has, of course, his polite episode of this description. His admiration is rank in its luxury, and riots in the charms of an African beauty.

He had a soul beyond the vulgar reach,
Sun ripened swarthy. He was not the fool
To pluck the feeble lily from its shade
When the black hyacinth stood in fragrance by.
The lady of his love was dusk as Ind,
Her lips as plenteous as the Sphinx's are,
And her short hair crisp with Numidian curl.
She was a negress. You have heard the strains
That Dante, Petrarch, and such puling fools
As loved the daughters of cold Japhet's race,
Have lavished idly on their icicles.
As snow melts snow, so their unhasty fall
Fell chill and barren on a pulseless heart.
But, would you know what noontide ardour is,
Or in what mood the lion, in the waste,
All fever-maddened, and intent on cubs,
At the oasis waits the lioness—
That shall you gather from the fiery song
Which that young poet framed, before he dared
Invade the vastness of his lady's lips.

For this bit of elegance, a gentleman, in the spasmodic drama, suiting the action to the word, very properly knocks Firmilian down. He is poisoned for his manly self-respect.

There is much humour in the way the critic Apollodorus is disposed of: he is killed by the dead body of the author falling upon him—probably a man whom he had puffed handsomely in his time,—from the top of Tennyson's pillar.

The introduction of the confessor, extorting a mass from the bereaved Countess at the funeral of her husband, is, we presume, in allusion to the present state of feeling in Great Britain on this subject. We give part of this scene.

SALOON. PALL AND COFFIN.

Enter Countess, Confessor, Haverillo, *and* Attendants.

Confessor.

Weep not, dear lady—he is now at rest!
Nor thundering cannon, nor loud-booming drum,
Nor braying trumpet, nor the clarion's call,
Nor rapid crash of charging chivalry,
Can stir him from his sleep. For him no more
Hath the lewd tinkling of the amorous lute
Behind a twilight lattice, or the wave
Of a light kerchief in a stealthy hand,
Or lifting of dark eyelids, any charm!
No more shall he, in joyous revelry,
Ply the loose wine cup, or exchange the jest—
And therefore, I beseech you, dry your tears.

Haverillo. (*Aside.*)

Why, what a ghostly comforter is this!
He tells her nothing of the yet to be,
But only harps upon the aching past.

Confessor.

Bear up that coffin! Grief hath had its scope,
And now 'tis time to pause. Bethink thee, lady,
How it may fare with thine Alphonzo's soul.
There's no rich clothing in the world beyond,
No jewell'd cups, no sparkling costly gems,
No rare display of silver and of gold
Such as your sideboards show on gala-days—
But the poor spirit, shivering and alone,
On the cold sea-beach of eternity,
Must shriek for help to those he left behind.
Say—shall Alphonzo plead to thee in vain?

Countess.

O man—man—man! Thy prating drives me mad—
Thy hideous voice is loathsome to mine ear,
Albeit I know not what thou croakest there!
Set down the coffin—set it down, I say!
I have not yet wept half the flood of tears
That I must pour on my Alphonzo's head.
There's a hot deluge seething in my brain,
And I must give it leave to flow, or die!

Haverillo.

Poor lady, she is greatly moved! 'Twere best
To give her passion way. Bethink you, Sir;
A mother rarely will with patience hear
A true reproach against a living son,
Far less a taunt directed at the dead.

Confessor

Who's he that dares usurp my privilege,
Or question my discretion? Is't for thee,
Thou silken moth, to flutter round the torch
Of conscience, flaming in a Churchman's hands
And try to smother it? What art thou, sirrah?
I warrant me some kinsman, with an eye
To those vast hoards of molten vanity,
Which can alone relieve Alphonzo's soul
Under the guidance of our holy Church.
Out on thee, heretic!

Haverillo.

Presumptuous priest!
Wert thou unfrocked, I'd tell thee that thou liest.

Confessor.

Hence, vile disturber of the hapless dead!
Thou enemy of souls—thou sordid knave,
That, for a paltry pittance to thyself,
Wouldst bar the gates of Paradise to him
Who lies beneath yon pall! What, caitiff wretch!
Wilt thou again presume to answer me?
Let but a word escape thy tainted lips,
And the most fell anathema of Rome,
From which there neither is appeal nor cure,
Shall fulmine on thy head!
As for thee, lady—
If thou regardest him whom thou hast lost
With holier feelings than the tigress shows
When, in her savage and blood-boltered den,
She moans above the carcass of her cubs—
Consume no more the precious hours in grief;
Each hour is precious to a soul in pain!
Give me the keys of all thy coffered wealth,
That, with a liberal hand, I may dispense
Thy hoarded angels to the suffering poor.
Thy jewels also—what hast thou to do
With earthly jewels more?—give them to me;
And for each brilliant thou shalt hear a mass
Sung for Alphonzo. Fie on filthy pride!
Is't meet a widow's house should hold such store
Of flagons, cups, and costly chalices,
Of massive salvers and ancestral bowls?
These are the subtile spider-threads of sin
That bind the soul to earth. Away with them!
Thou hast no children now.

The priest is poetically tricked out of the wealth in his grasp by an old device of Eastern legend, by which, as he touches the coffers, the mace of an armed statue in the vaults descends upon his head with crushing force.

This is the allusion to Carlyle, in which, it must be admitted, his peculiar mannerisms are admirably hit off.

CARLYLEIANA.

There was a fellow, too, an Anabaptist,
Or something of the sort, from the Low Countries,
Rejoicing in the name of Teufelsdrockh.
I do not know for what particular sin
He stood condemned; but it was noised abroad
That, in all ways he was a heretic.
Six times the Inquisition held debate
Upon his tenets, and vouchsafed him speech,
Whereof he largely did avail himself.
But they could coin no meaning from his words,
Further than this, that he most earnestly
Denounced all systems, human and divine.
And so, because the weaker sort of men
Are oft misled by babbling, as the bees
Hive at the clash of cymbals, it was deemed
A duty to remove him. He, too, spoke,
But never in your life, sir, did you hear
Such hideous jargon! The distracting screech
Of wagon-wheel ungreased was music to it;
And as for meaning—wiser heads than mine
Could find no trace of it. 'Twas a tirade
About fire-horses, jotuns, windbags, owls,
Choctaws and horse hair, shams and flunkeyism,
Unwisdoms, Tithes, and Unveracities.
'Faith, when I heard him railing in crank terms,
And dislocating language in his howl
At Phantasm Captains, Hair-and-leather Popes,
Terrestrial Law-words, Lords, and Law-bringers,—
I almost wished the Graduate back again:
His style of cursing had some flavour in't;
The other's was most tedious. By-and-by,
The crowd grew restive; and no wonder, sir;
For the effect of his discourse was such,
That one poor wench miscarried in affright.
I did not tarry longer.

The drama ends with a grand choral parody on Faust, in which the startling events of the "spasmodic" action are passed in review with great spirit. As all error is self-destructive, Firmilian, in the manner of Faust, works out poetical vengeance for himself, as he is led by the dance of spirits into the pit of a quarry, to which, in his easy nonchalant way, he had once directed a poor blind man who had disturbed one of his sublime meditations by asking an alms.

Legends and Records, chiefly Historical. By Charles B. Tayler. Stanford & Swords.

The author of the "Records of a Good Man's Life" needs no introduction to our readers, in behalf of his amiable and sympathetic spirit and the pleasing form into which he casts his writings. These *Legends and Records* are of a domestic as well as historical interest; though the latter predominates. They are written in a sketchy suggestive way, frequently with dramatic spirit. From the pages plucked from English history we take a passage descriptive of the fatal irresolution of Charles I. and his unhappy abandonment of his friend, and the heroic end of that friend's life, the manly and courageous Strafford.

In the banquetting room the king held a privy council; and there the weak monarch set forth his scruples, and his doubts, and waverings, and begged advice for his conscience, both from the lawyers and the prelates present with him.

That consultation was but a mockery of true faith and common sense. The Bishop of Ely gravely told the king, there was a private and public conscience, and assured him, that his public conscience, as a king, might not only dispense with, but oblige him to do that which was against his private conscience as a man; and that the question was not whether he would save the Earl of Strafford, but whether he would perish with him. That the conscience of a king to preserve his kingdom,—the conscience of a husband to preserve his wife,—the conscience of a father to preserve his children, (all which were now in danger,) weighed down abundantly all the considerations the conscience of a master or a friend could suggest to him, for the preservation of a friend or a servant;—infamous reasoning from a minister of *Him* in whose mouth guile was not found! But he was not the only man among those held in repute for wisdom and piety, to give such base advice. The Bishop of London (Dr Juxon) seemed to be the only single-minded man among them; he spoke out, and told the king, that if he was not satisfied in his conscience that he ought to pass sentence on Lord Strafford, he ought not to do it, whatsoever happened!

It was from that very chamber where he then wavered and sought counsel from the unstable, that (equally the victim of his own illegal and oppressive acts, and his own weak and irresolute character) the poor king stepped forth to the very same death to which he consented to give up his faithful and devoted Strafford.

The only friend who stood by him, then, was the same man that had spoken the plain truth to him there, and entreated him to act up to the dictates of his conscience, be the consequences what they might.

The council was still sitting, the king still undecided, when a letter was put into his Majesty's hands. Hastily he unfolded it; but his hands trembled, and his tears fell fast and heavily on the paper, as in silence he perused it. Once or twice he made an effort to read it aloud, but his voice failed him; and handing the letter to Juxon, he bade him read,—telling all present, it was from Strafford,—the noble prisoner, Strafford. When he came to this passage, the king rose up, as if anxious to have its reading over, that he might speak; and yet even more desirous that not a word should fall unheeded on the ear. Thus the letter ran:—

"So now, to set your conscience at liberty, I do most humbly beseech your Majesty, in prevention of mistakes which may happen by your refusal, to pass this bill, and by this means to remove (praised be God! I cannot say this accursed, but I confess) this unfortunate thing forth out of the way, towards that blessed agreement which God, I trust, shall ever establish between you and your subjects. Sir, my consent shall herein acquit you more to God than all the world can do besides. To a willing man there is no injury done. And as by God's grace I forgive all the world with a calmness and meekness of infinite contentment to my dislodging soul; so, sir, to you I can resign this world, with all its imaginable cheerfulness, in just acknowledgment of your exceeding favours."

"You see," said Charles, (looking round the assembly, almost with a smile of triumph, his fine countenance cleared of every shade,) "You see how my own friend and counsellor writes, even from prison, to advise me. The question is therefore settled; and my conscience reproaches me that I saw it not thus from the first. Noble and generous man!—true and devoted friend! My lords, he shall not suffer; no, not if the Commons called for this head of mine,—this crowned and anointed head,—to meet the axe they have prepared for Strafford."

The next morning the two houses of parliament assembled, and the Commons were called up to the House of Lords, to receive the king's decision on the bill. We know not by what influence Charles had been turned again; perhaps by no other than the natural influence of indecision and unworthy fears; but true it was, that he had given his assent at last. He gave agreement neither by word nor signature, but tried to cheat his conscience by the poor evasion of a commission, in which Lord Arundel and some other peers should signify the royal assent to the bill for the execution of the Earl of Strafford.

Although it was the settled conviction of Strafford that his death was determined on by those who had more power to destroy than Charles had to save him, it was impossible but some gleams of hope should visit him in his prison, and often carry his free thoughts away, to hold sweet converse with his beloved lady and his children. It was impossible but his heart should sometimes, in its fond yearnings, turn those hopes into wishes; and thus, that he should dwell on happy hours even yet to come, with those he loved, in this dark vale of tears. Perhaps he looked unconsciously for a high and chivalrous devotion in his master's friendship such as he himself had shown, which had nobly set him free from his most sacred promise.

The Earl was busily and seriously engaged with his secretary: he was dictating some directions concerning the disposal of his property after his decease. A few words had been written at the king's command, acquainting Lord Strafford that his Majesty had felt himself obliged to listen to the voice of his people; that against his will, and, he might add, his conscience, he had yielded; that my Lord Strafford's condition was more happy than his; but, in short, that he had given his assent to the bill for the execution of his tried and faithful friend.

Wentworth started when this letter was put into his hand. It seemed that he guessed the contents before he had well perused it; for the dulness and blank of death came at once over his expressive features. Silent he sat for many, many minutes,—silent and stunned in every sense, the unfolded paper still in his hand. At last slowly recovering, and speaking only to himself in a voice low and sorrowful beyond description, he said, "Put not your trust in princes, nor any child of man, for in them there is no salvation." He said no more on the subject, but, soon after turning calmly and almost cheerfully to his secretary, he continued his directions as before, forgetful, it might have seemed, that any interruption had occured.

There was but a short interval of time granted to Strafford between the day of his Condemnation and that fixed for his execution. Almost his last acts were the well-known letters which he wrote to the Countess, his wife, then in Ireland, and to his son, "his sweet Will," as he so charmingly calls him.

In these are handed down to us "from his very soul," somewhat of the piety, the heavenly forgiveness, the sweet familiar tenderness of this illustrious man.

They who saw him on the scaffold might be well amazed at the perfect composure and dignity of his deportment there. He came forth among them, not as a miserable and convicted traitor, but as a true nobleman, with a courage that smiled most calmly at all bodily suffering, and a piety at once humble and edifying: so that his very scaffold seemed rather an open hall of audience, where he presided as the chief man present,—where he courteously received those that loved him, and nobly forgave all who had offended him, with a modest dignity and self-possession towards all around him.

Katharine Ashton is the title of Miss Sewell's latest novel. Like its predecessors, "Amy Herbert" and the others, it is characterized by its moral purpose, though less marked by any distinct propagandism of religious doctrines; the author seeming disposed to let the action of the story unfold its own moral. Katharine Ashton, the daughter of a bookseller in a country town, is brought into various relations of a domestic character, in the development of which there is incidentally an exhibition of the English social principles at work among rich and poor, with the means employed both by the Church and aristocracy to mitigate their conflicts and bring them into kindly working. In herself the heroine illustrates the virtues of a consistent character, in a life of good sense and moderation which in the end brings her out superior to the more ambitious and less principled conduct of her associates. The good inculcated in the book is none the less efficient from being less directly urged than has been customary with the author, especially in her earlier productions. The book is published by the Appletons.

Blackwood's Magazine (Scott & Co.) for August is rather a more solid number than usual, with papers on the Greek Revolution, which treats the country hopefully; the Spanish Insurrection; the Ethnology of Europe, &c.

Harper's Magazine for September opens with an illustrated paper on the old Dutch times of Manhattan from the competent resources of Lossing; has a sketch, "The Fiddler," by Melville, showing how an author, as the world goes, may be reconciled to the failure of his volume; and Tayler Lewis throws out some conservative suggestions on the topic of the Unity of the Human Race.

Putnam's Monthly has an elaborate article, clearly written, on the "Parties and Politics" of the country, past and present; several interesting descriptive papers of American nature; a continuation of *Israel Potter's Fifty Years of Exile*, the main incidents of which are founded on fact. Potter was wounded at Bunker Hill, was captured by the British in an attempt to cut off their supplies in Boston harbour, and was carried to England. He was actually employed by Franklin, as represented by Melville in this embellished account of his career, the interest of which is well developed in the present number.

GLEANINGS FROM FOREIGN EXCHANGES.

A Great Estate Trying to Swallow a Small One.—Sir John Ramsden, the youngest, and it is said the richest, member of the House of Commons, owns all the land upon which the town of Huddersfield is built, with the exception of one plot of ground upon which stands the house of an eccentric Quaker. This piece of freehold has been always much coveted by the Ramsden family, and its possession has been as obstinately retained by the present holder, in spite of most tempting offers. On one occasion the father of the present Sir John, then plain Mr. Ramsden, called upon the Quaker, and is said to have offered to cover the roof of the house with sovereigns as the price of its purchase. The Quaker, however, refused unless the sovereigns were placed edgeways. Mr. Ramsden naturally thought this would be paying rather too dear, and refused the offer, upon which the Quaker closed the subject by saying, "Then thou may'st go home to thy friends, John, and tell them all Huddersfield belongs to me and to thee."

The Ladies and the Census.—A London paper says: The returns of the ages of ladies have given some trouble, and a slight correction has been necessary. Those who in 1851 were between 20 and 25, must of course have been between 10 and 15 at the previous census; but the number of girls between 10 and 15 in 1841 was not large enough to grow into the goodly company who, in 1851, say that they are but between 20 and 25. The return, also, between 30 and 35 in 1851 is too small, as compared with the return for the favourite age of 20-25 in 1841. After allowing for immigration, and comparing the number with those of men, the Registrar General and his assistants are of opinion that about 35,000 ladies who have entered themselves as between 20 and 40, really belong to the next age, 40—60, to which the body of delinquents are transferred in the calculations and tables accordingly. The gentlemen who feel driven to this conclusion very handsomely suggest that those who made these misrepresentations may have done so "because they were quite unconscious of the silent lapse of time, or because their imaginations still lingered over the hours of the younger age," but they are obliged to add that it may have been "because they choose foolishly to represent themselves younger than they really were, at the scandulous risk of bringing the statements of the whole of their countrywomen into discredit."

The mean ages at which marriages are first contracted in England and Wales is 25-8 years for males, and 24-6 for females; while 54 in every 100 brides, and 54 in every 100 bridegrooms, are 20 and under 25 years of age.

Singular Origin of a Roman Catholic Church.—A new Roman Catholic church was opened a few days since at Maudlands, in the town of Preston, Lancashire, with great ceremony, three bishops (Liverpool, Beverley, and Salford) being present, besides other dignitaries, and a very large number of the inferior clergy. The sermon was preached by the Rev. Randal Lythgoe who alluded to the circumstances which had led to the erection of the church. Many of the congregation, he said, might have heard of a servant girl in Preston who lay dangerously ill, but who, when apparently past all hope of recovery, had been miraculously restored to her accustomed healty by being anointed, by a priest who visited her, with the oil of the blessed St. Walburge, and that, too, in a manner almost instantaneous. Struck with "so singular a miracle," two priests had conferred together, when one of them proposed that they should evince their gratitude for such a mercy by raising subscriptions to be devoted to the erection of a church dedictated to the saint through whose instrumentality so striking a cure had been performed.—*Globe.*

Pursuit of the Fine Arts under Difficulties.—The prisoners are allowed to be seen by no one, but some of the cells are exhibited. One of these I particularly noticed, the walls of which were really beautifully painted by a man who had been in prison for five years before he came here. He stayed and decorated his cell for another five years; and when discharged, he commenced stealing again and in less than two months was condemned to two years in another prison. He decorated the walls of that cell in a most elaborate manner, and is now in Baltimore gaol for another theft, and has begun his old pursuit, which, as he has some ten years to stay, will result in some grand masterpiece in the fresco style. This odd talented creature is a German, and extracts his colours from the yarns given out to him for weaving.—*Transatlantic Rambles.*

Antimony Shot.—We understand that extensive experiments are now being made, by order of Government, to test the effect of shot made from antimony upon wooden as well as iron surfaces. As far as they have been tested, the destructive effects of these balls are more apparent than those arising from iron ones; for as soon as the surface is struck, the metal, owing to its great brittleness, breaks, and the various particles consequently become widely spread. The authorities seem to be much pleased with the success which has attended these experiments; and we are informed that an immediate supply of antimony balls will be dispatched to our fleets in the Baltic and Black Seas. The use of this new missle will create a demand for our Cornish antimony, which is now in considerable request.—*Sun.*

MISCELLANEOUS CLIPPINGS.

First and Last Duel in Illinois.—The year 1820 was signalized by the first and last duel which was ever fought in Illinois. This took place in Belleville, St. Clair county, between Alphonso Stewart and William Bennett, two obscure men. The seconds had made it up to be a sham duel, to throw ridicule upon Bennett, the challenging party. Stewart was in the secret, but Bennett, his adversary, was left to believe it a reality. They were to fight with rifles; the guns were loaded with blank cartridges, and Bennett, somewhat suspecting a trick, rolled a ball into his gun, without the knowledge of the seconds, or of the other party. The word to fire was given, and Stewart fell, mortally wounded. Bennett made his escape, but two years afterward he was arrested in Arkansas, brought back to the State, indicted, tried, and convicted of murder.

A great effort was made to procure his pardon, but Governor Bond would yield to no entreaties in his favour; and Bennett suffered the penalty of the law by hanging, in the presence of a great multitude of people. This was the first and last duel ever fought in the State by any of its citizens. The hanging of Bennett made duelling discreditable and unpopular, and laid the foundation for that abhorrence of the practice which has ever since been felt and expressed by the people of Illinois. The present Judge Lockwood was then the Attorney General of the State, and prosecuted in this case. To his talents and success as a prosecutor the people are indebted for this early precedent and example, which did more than is generally known to prevent the barbarous practice of duelling from being introduced into this State.—Ford's *Illinois History.*

Martin the Painter.—While Martin was unknown and engaged on his first great work, his means were so exhausted that he was one day reduced to his last shilling; and this last shilling he had kept for some time because it was a bright one. With it he went to a baker's shop to buy a loaf of bread. The loaf was purchased, the last shilling paid, and the change about to be handed to the artist,—when the baker snatched the loaf from the starving man and gave him back his shilling, because it was a counterfeit. Martin, however, was not utterly broke down. He went to his humble lodging, and having at the bottom of his trunk found some crusts of bread, with which he sustained his existence, he set to work again at his picture. He struggled on till the picture was finished and exhibited, and in less than a week after its exhibition he was famous. That picture was "Belshazzar's Feast," or "Joshua commanding the Sun to stand still."

History of the Word Esquire. The word is from the French *escurier*, (shield-bearer,) and orginally signified nothing more. It was applied to the armour-bearers of knights and barons, who were second in rank to them. The esquire was a gentleman, and had the right of quartering arms on his shield, as also of wearing a sword, which denoted gentility—though he was not girted with the knightly belt. This was the esquire of chivalry, of whom we have an amusing burlesque in the person of Sancho Panza, the valorous attendant of that famous knight errant, Don Quixotte. Another class, feudal esquires, consisted of those who had a right to claim knighthood, but had not been dubbed. The sons of younger sons of dukes and marquises, the younger sons of viscounts, earls, and barons, and their eldest sons, with the eldest sons of baronets, and of knights of all orders, are regarded in England as esquires by birth, though their precedence, which differs widely, is regulated by the ranks of their respective ancestors. Officers of the Queen's court and household, her army and navy, down to captains inclusive, doctors of law, barristers, and physicians, are reputed esquires. A justice of the peace is only an esquire during the term of his office; but a sheriff of the county holds the title for life. In this country, it is used almost indiscriminately, as an expression of respect.—*New York Sunday Times.*

The Sparkling Catawba.—The Cincinnati *Gazette* contains a long and interesting article on the grape culture and wine manufacture in that vicinity. It appears that in 1846 there were 83 vineyards in the neighbourhood of Cincinnati, containing 248 acres under cultivation, and 114 bearing, and although the crop the preceeding year was but a partial one, 24,000 gallons was the yield. In 1852, 1200 acres were in cultivation, 750 bearing; the annual yield was supposed to be 500,000 gallons, and the value of sparkling wine alone $175,000. A bushel of grapes will make from 3 to 3½ gallons of juice. Mr. Buchanan commenced planting his vineyard in 1843; in 1850 from three acres he realized, besides the cuttings, 1640 gallons wine. In 1853 he obtained from five acres 4326 gallons, or 847 gallons per acre. In particular spots there have been obtained 800 gallons from an acre, but 650 gallons is considered a large yield. The demand for Catwaba wine is far ahead of the supply, and the quality is constantly being improved, both by the cultivators and those who prepare it for market.

Taking the Bark off.—A raw down easter was recently hired by a cabinet-maker in this city, and, like a true Yankee, managed to pass for more than he was worth. One day the proprietor showed him a very pretty mahogany veneered bureau, and told him to smooth it off, as the purchaser would call in the course of the morning. Shortly afterwards Johnny Raw made his appearance in the warehouse. "Well, John, have you made that bureau shine well?" "Wall, I guess it don't look bad; but 'twas a tarnal job, though; and I took the fore-plane and peeled the darned bark all off on't."

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THOMAS FAYE, (Late of "Thos. Faye & Co." 436 Pearl street, and formerly of "Pares & Faye." 379 Pearl street,) having associated with him C. C. NEVERS and J. M. COPLAND, his late partners, under the firm of THOMAS FAYE & CO., has opened a new depot at 257 Broadway, directly opposite the City Hall.

We are now opening an entire new stock of *French and American Paper Hangings*, fancy and staple, decorative and plain, which are offered to the trade, merchants, landlords, and housekeepers, at the lowest market prices.

New designs for Parlors, &c., by every steamer, from our agent in Paris.

Artistic workmen attend to the Retail Department.
THOMAS FAYE & CO., Importers and Manufacturers,
jy8-6m † 257 Broadway, directly opposite the City Hall.

CARPETS, Oil Cloths, &c., at Low Prices for Cash.—GEORGE E. L. HYATT, Nos. 444 and 446 Pearl street, (near Chatham,) New York, has now in store, and is constantly receiving, a well assorted stock of Carpets, Oil Cloths, &c., to which he invites public attention, believing that an examination of both quality and prices, will prove satisfactory to Merchants and to Purchasers generally, who buy for Cash. His stock consists of
Rich Velvet Tapestry and Brussels Carpets, in new designs;
Superior English and American 3 ply and Ingrain Carpets, comprising many new patterns, made expressly for the first-class trade; also
Twilled and Plain Venetian Hall and Stair Carpets;
Oil Cloths, in widths from 2 to 25 feet, in various qualities;
Rich Mosaic, Tufted, and Common Hearth Rugs and Door Mats, o different sorts;
Table and Piano Covers, of choice patterns;
4-4, 5-4, and 6-4 Plaid and Plain Mattings;
Window Shades, of desirable styles;
Stair Coverings, Stair Rods, and all other articles usually kept in Carpet Stores. He is also Agent for selling
Carhart & Nye's Power-Loom Three-ply and Ingrain Carpets, which are in quality, style, and colors, equal to any goods made.
All which will be *fairly represented* to purchasers, and sold at *fair prices.* *m25-6m

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. *m11-1y

JOHN T. BUDD'S First Premium RANGES, also, Manufacturer and Proprietor of Lockwood's Cooking and Laundry Ranges, No. 616 Broadway, New York.
Ranges, Hot-Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work. Furniture for all kinds of Ranges on hand and made to order. je17-1y

SHOW CASES!—FRASER'S FIRST PREMIUM SHOW CASE Wareroems, corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.
The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of Silver Plated, Rose Wood, Satin Wood, German Silver, Mahogany, and Black Walnut Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top, from 6 to 14 feet long, constantly on hand. Cases fitted up with Jewel Trays.
Orders per mail, with city reference, promptly attended to.
New York, May, 1854. my20-1y

JOHN SUTTON, MODELLER AND ORNAMENTAL PLASTERER, No. 523 Sixth Avenue, between 31st and 32d streets, N. Y.
N. B. Ornaments sent to all parts of the Union. jy1-6m

SCHOOLS.

CHURCH SCHOOL FOR GIRLS.—The Rev. J. J. ELMENDORF will re-open his Church School for Girls on Tuesday, Sept. 12th, at his residence, No. 101 West 36th street, near Broadway. The best assistance will be secured in every department. The situation is very easy of access from every part of the city by cars and stages, and additional means of conveyance will be secured if desired.

Circulars containing terms, &c., can be obtained at Lockwood's, Crowan's, Stanford & Swords', and Miller's, Broadway: or by application, personally or by letter, to the Rector at his residence. au26-8t

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THE POLYTECHNIC AND GYMNASTIC INSTITUTE, or the SIX SELECT CHURCH SCHOOLS, No. 48 Seventh avenue, cor. 14th street, will re-open Monday, Sept. 4.

Eighty-eight pupils entered last session. We require one hundred and fifty to fill our six rooms. Every parent who visited us last session became a patron; so perfect are our plans and arrangements.

Churchmen of New York and vicinity are invited to call. sep2-3m

WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.

THE MISSES SEDGWICK respectfully inform their friends and the public that their Boarding and Day School will reopen on Monday the 4th of September, at No. 41 Ninth street. au26-4t$

CLASSICAL FRENCH AND ENGLISH SCHOOL, No. 859 Broadway (west side—second door above 17th street). The Classical. English and Junior Departments of my school will be opened on Monday, Sept. 11th. Further particulars may be obtained at St. Mark's rectory, No. 156 Second avenue, or from circulars at the principal bookstores. [au19-8t] GEORGE C. ANTHON.

MISS BALLOW'S SCHOOL FOR YOUNG LADIES will be re-opened on Thursday, the 14th of September.

24 East 22d street. au19-8t

MRS. MEARS respectfully informs her friends and the public that her School, Nos 32 and 30 West Fifteenth street, between Fifth and Sixth avenues, will reopen on Monday, Sept. 4th. Circulars may be obtained at her residence, or at Messrs. Roe Lockwood & Son's, 411 Broadway. Mrs. M. will be at home after September 1st to receive pupils for the ensuing year. Carriages are provided in stormy weather to accommodate pupils residing at a distance. aug19-8t$

WRITING AND BOOKKEEPING taught by A. H. WHEELER, 251 Broadway, upper corner of Murray street, opposite the City Hall. Open from 9 to 11½ A.M.; from 2½ to 5 P.M.; and from 6 to 9, evenings. au19-6m

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FRENCH AND ENGLISH BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 209 Henry street, near Atlantic street, Brooklyn, N. Y.

Madame Crucy will be ready for the reception of pupils on Monday the 4th of September. The teachers in the English and other departments are the best that can be procured, and no efforts are spared to render this institution as perfect in every respect as can be desired. The French department is under the particular care of one of the Misses Crucy, who has recived a diploma in Paris, and who is besides well acquainted with the Spanish language.

The establishment is located in a healthy, and agreeable situation, and every necessary arrangement has been made to ensure the comfort of the pupils. au12-3m$

ST. TIMOTHY'S HALL, Catonsville, Baltimore county, Maryland.—The Eleventh annual session will commence on Monday October 2d, 1854. The number of pupils being limited, early application is requested. The course of study is complete in every department. Terms $250 per annum. For prospectus and other information, address postpaid, Rev. L. VAN BOKKELEN, Rector. au12-3m

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BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 134 West Thirty-fourth street,—the Misses Rohr, Principals,—will be reopened on Thursday the 14th of September, 1854.

TERMS PER ANNUM.

Tuition in English, French and Latin, with Board, payable in advance	$350 00
Pupils under twelve	300 00
DAY PUPILS—SENIOR DEPARTMENT—PER QUARTER.	
First Division	$25 00
Second Division	20 00
JUNIOR DEPARTMENT.	
First Division	$15 00
Second Division	12 00
Third Division	10 00

French, Latin, Vocal Music, in classes. Fuel, Light and Stationery are included in these terms.

The Principals will be assisted by the best Teachers of Ancient and Modern Languages, Belles Lettres, Mathematics, Elocution, Chemistry, Philosophy, Astronomy and History.

The terms for instruction in the Spanish, Italian and German languages will be in accordance with the Professor's prices.

Instruction on the Piano Forte,	from $10 to 30 per quarter.
Use of Instrument	$5 00 "
Painting in Oil	20 00 "
Water Colours	10 00 "
Drawing	5 50 "

Each pupil is expected to be furnished with the usual articles for personal use.—Washing, $7 per quarter.

The Academic Year will extend from the 15th of September to June 22d, and is divided into four terms. Pupils will be received at any intermediate period, being charged only from the time of entrance but they will be expected to remain until the close of the year.

In cases of protracted illness a deduction for absence will be made. Bills payable quarterly in advance.

References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Dr. Hobart, 10 Hubert street. jy29-6m

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YOUNG LADIES' INSTITUTE FOR BOARDERS AND DAY SCHOLARS, 38 West 23d street, between 5th and 6th avenues Principals, Rev. H. D. Ward and Mrs. Ward. Number of boarders limited to sixteen, over whose education, religious training, and manners, parental love and watchfulness preside. This seminary will be re-opened on Tuesday, Sept 12. Application for admission may be made at any time by letter and in person after Aug. 20. jy29-8t$

MRS. F. D. MARSHALL, 401 Atlantic street, Brooklyn, L. I., *receives at her residence a few young ladies*, from the age of 7 to 13, for daily instruction in French, Music, and the usual branches of English Education.

Terms for English Studies, Writing and Arithmetic, vary from $5 to $10 per quarter, according to the age of the pupil.

French	$5 per quarter.
Music	$10 "

Mrs. MARSHALL is permitted to refer to families of the highest respectability.

401 Atlantic street, April, 1854. my20-6m

BOARDING SCHOOL FOR BOYS.—The Rev. I. LEANDER TOWNSEND, M. A., will open a Boarding School for Boys, at New Castle, Westchester county, N. Y., on Monday, the first day of May next. The place is of easy access from New York city, being a distance of two hours by the Harlem Railroad.

For circulars containing particulars as to terms, &c., application may be made to the Principal, at New Castle; Messrs. Stanford & Swords, 637 Broadway; S. Raynor, 76 Bowery; or at *The Churchman* office, 111 Broadway. ap29-1y

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ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re-open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL. ap1-1y

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CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. DYCKMAN VERMILYE, Rector (aided by competent assistants).

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.

Its peculiar advantages are—

1st, ITS DOMESTIC CHARACTER. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work, as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.

2d, ITS LOCATION. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.

THE COURSE OF STUDY comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.

The advantages of a system by which girls shall be trained to discharge, in a proper manner, those duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.

The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.

TERMS: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $75 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.

The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.

Sessions commence on the first days of May and November.

Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.

JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.

New York, June, 1853. ap16-1y

MRS. E. SPAFARD'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 140 Lawrence street, Brooklyn, will re-open on Friday, September 15th.

REFERENCES: The Rt. Rev. JONA. M. WAINWRIGHT, D.D., D.C.L., New York; the Rt. Rev. W. H. DELANCEY, D.D., D.C.L., Western New York; the Rt. Rev. ALONZO POTTER, D.D., LL.D., Pennsylvania; the Rev. G. H. HOUGHTON, New York city; the Rev. ALFRED B. BEACH, New York city; the Rev. THOMAS T. GUION, Brooklyn, L. I.; the Rev. F. T. TIFFANY, Kinderhook, N. Y.; the Rev. JOSEPH RANSOM, Oyster Bay, L. I.; the Rev. LEVI W. NORTON, Jamestown, N. Y.; the Hon. SAMUEL NELSON, U. S. C.; Prof. G. R. Perkins, LL.D., Utica, N. Y. Sep2-4t

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GEORGETOWN FEMALE SEMINARY, Georgetown, D. C.; the Rev. WM. J. CLARK and Mrs. A. H. CLARK, Principals.—The duties of this Seminary will be resumed on Friday, September 1st.

The course of studies actually pursued in this Institution embraces a higher and more thorough range than that pursued in any other Female Seminary in the Union.

The location of the Seminary is remarkable for its salubrity. The buildings are large, the rooms capacious, and the grounds for recreation are very ample.

Terms for boarding pupils, $200 per session of ten months, payable on the 1st of September and 1st of February. This charge includes boarding, tuition in English and Mathematics; room rent, fuel, lights, and washing; Music, French, and Spanish. Drawing and Painting extra. sept2-9t

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FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of May next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.

☞ For references and terms, apply to C. H. Roach, 21 Park Place, and 826 Greenwich street, or to W. T. Pinckney, 67 Chatham street, New York. April 29, 1854-1y

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HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.

Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.

REFERENCES: The Right Rev. W. R. WHITTINGHAM, D.D., Baltimore, Md.; the Rt. Rev. W. H. DELANCEY, D.D., LL.D., D.C.L., Geneva, N. Y.; Right Rev. JACKSON KEMPER, D.D., Delafield, Wis.; Rt. Rev. J. M. WAINWRIGHT, D.D., D.C.L., New York city. sept24-tf

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DRAWING ACADEMY, 483 Broadway, New York.
S. WOOD Jr., Principal.

Drawing from NATURE, by Mr. Wood's new and rapid and beautiful system—which is most highly esteemed by artists, amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching.

Gallery of choice Paintings free to visitors. ☞ Mr. Wood's Drawing-Boards are superior to all others for Pastel, two-crayon, and monochromatic pictures. All orders promptly filled. f25-1y

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MISS ADRAIN'S BOARDING SCHOOL FOR YOUNG LADIES, at Jamaica, L. I., will be re-opened on Sept. 13th. sep2-8t$

LIFE AND FIRE INSURANCE.

LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

DIRECTORS:

James Van Norden, William K. Lothrop, James E. Brown, John Newhouse, Isaac Fryer, Frederick Hadley, John G. Wellstood, Chas. C. Cunningham, William Laimbeer, Jr., Richard Schell, William K. Thorn, Alex. McKensie, Levi Onderdonk, Joseph H. Jennings,

Robert Smith, John L. Tonnele, Francis Blanchet, James W. Randell, Daniel B. Pierson, Robert Orr, Nathan Clark, Peter Poillion, Jr., Robert H. Goff, Abm. M. Binninger, George H. Bell, Daniel T. Rogers, Elisha Brooks, Edward C. West, Robert Paton,

Orsamus Bushnell, James Black, George W. Kerr, Philip G. Weaver, Robert McClellan, William Voorhis, Adelmour W. King, Jas. Wotherspoon, Chas. H. Smith, D. Colden Ruggles, R C. Rathbone, J. W. Rumsey, John M. Mason, Moses M. Bradley,

MARCELLUS EELS, Sec'y. JAMES VAN NORDEN, President.
GEORGE B. DEANE, Surveyor. my20-1y

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowell Adams, 244 Fulton-st.
Levi Apgar, 73 Dey-st.
Joseph S. Barker, 212 Front-st.
Ebenezer Beadleston, 59 Dey-st.
Samuel S. Bowman, 17 John-st.
Joseph M. Brown, 72 Cortlandt-st.
Gordon W. Burnham, 175 B'dway.
Walter W. Concklin, 155 West-st.
Henry A. Kerr, 746 Broadway.
Ely Hoppock, 119 Pearl-st.

Moses A. Hoppock, 230 Fulton-st.
William Hustace, 189 Pearl-st.
Israel Minor, 214 Fulton-st.
Valentine Kirby, 23 and 25 Dey-st.
D. Randolph Martin, Ocean Bank.
Cor. V. B. Ostrander, 26 Laight-st.
Jeremiah Robins, 536 Washington.
Benjamin S. Taylor, 80 Vesey-st.
Barrett H. VanAuken, 186 Wash'n.
Ward A. Work, 31 Water-st.

Nathaniel Weed, 63 Amity-street.

GEORGE W. SAVAGE, Secretary.
Ap29-1y C. V. B. OSTRANDER, President.

BROOKLYN FIRE INSURANCE COMPANY. Chartered in 1824. Offices: 43 Fulton street, Brooklyn; 6 Merchant's Exchange, Wall street, N. Y.

This Company have their Capital invested in the most undoubted securities, and having a large surplus, continue to insure Dwelling-houses, Stores, and other Buildings, Furniture, Merchandise, Vessels in Port and their Cargoes, upon as favourable terms as any similar Institution.

DIRECTORS:

William Ellsworth, Theodore Martine, Phineas T. Barnum, Robert C. Bell, John R. Briggs, Charles A. Jarvis, John A. Kennedy,

Jerome B. Fitzgerald, Isaac V. Fowler, William Okell, Nathan'l P. Freeman, Charles T. Cromwell, Philip H. Williams, Solomon Kipp,

John T. Bruce, Henry Quackenboss, Andre Froment, Samuel F. Whiting, George Gilfillan, John C. Smith, Joseph M. Greenwood.

WILLIAM ELLSWORTH, President.
WILLIAM F LEGGETT, Secretary. ap22-6m

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street New York, (Manhattan Bank Building.) Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

DIRECTORS:

Andrew B. Hodges, John J. Hicks, Minor H. Keith, John DeBevoise, Grahams Polley, Thomas C. Moore, Thomas M. Clark, Joseph Boughton, James S Bearns, Ralph Pomroy, Edwards W. Fiske, Phillip S. Crook, Francis B. Spinola, Jacob D. Fowler.

Barnet B. Boerum, George Barnes, Henry A. Kent, John L. Everett, Timothy B. Crawford, E. R. Livermore, Jacob B. Boerum, James Affleck, James Moore, John J. Crane, Geo. W. Prince, M. Kalbfleisch, W. E. Caldwell,

J. Schenck Suydam, William A. Cobb, J. V. Schoonmaker, Edward Neville, John Moore, Jared Sparks, James L. Morgan, Elisha B. Morrell, A. J. Allaire, Samuel C. Barnes, Jeremiah Johnson, Richard Raynor, Rollin Sandford

A. B. HODGES, President.
HENRY A. KENT, Vice President.
W. MULLIGAN, Secretary. ap15-1y

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000;** paid up Capital and Surplus **$3,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

NEW YORK TRUSTEES:

John J. Palmer, James M'Call, Adam Norrie.

COMMITTEE OF MANAGEMENT:

William C. Pickersgill, Adam Norrie, Henry Eyre, Robert L. Maitland, Benjamin B. Sherman, Alexander T. Stewart, Henry L. Routh, John Auchincloss.

EDMUND HURRY, Surveyor. [ap1-1y] A. B. MCDONALD, Agent.

January 1st, 1854, **CAPITAL** (drawing Interest) **$1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.

Offices { 151 Market street, Newark.
11 Wall street, New York.

Balance per statement Jan. 1, 1853			$1,559,092 12
Premiums received during the year		$481,042 85	
Interest received during the year		93,234 55	
Total receipts for 1853		$574,277 40	
For losses unpaid Jan. 1st, 1853,	$ 33,200		
For losses of the year * 1853,	113,100		
For purch'se of policies surrender'd	41,124 35		
For salar's, taxes, postage, exch'ge,	20,204 59		
For commissions to agents	28,161 72		
For physicians' fees	2,464 35		
		238,255 00	336,022 40
Balance			$1,895,114 52
For dividends			121,109 06
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand	$56,039 19		
Newark City six per cent. Bonds	1,500 0		
Brooklyn " " " "	50,000 00		
Albany " " " "	25,000 0		
Troy " " " "	25,000 00		
Bonds and mortgages on real estate, worth double the amount	816,568 66		
Real Estate in Newark	17,052 57		
Premium notes drawing 6 per cent. interest	765,484 03		
Loans on scrip	7,599 11		
Premiums, notes, and cash in course of transmission	9,761 90		
		1,774,005 46	
Nett accumulation Jan. 1, 1854,	$1,774,005 46		
Total amount of dividends and interest paid to date		$437,725 67	
Total amount of losses by death paid to date		995,933 45	
		1,433,659 12	
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company.†

The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend*, being that declared Jan. 1st, 1852, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson, Thomas B. Segur, John R. Weeks, Randall H. Greene,

Charles S. Macknet, Isaac H. Frothingham, Andrew S. Snelling, Joel W. Condit,

Lewis C. Grover, Henry McFarlan, Edward A. Strong, Nehemiah Perry.

ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

N. B. CALIFORNIA RISKS are taken at the lowest rates. Parties are permitted to visit Europe, without extra charge.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1-1y

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HARMONY FIRE INSURANCE COMPANY; Capital **$150,000;** Office, No 6 Broad street, New York; will insure Buildings, Merchandise, Ships and their Cargoes in port, and Personal Property generally, against Loss or Damage by Fire.

DIRECTORS:

John Brouwer, M. X. Harmony, Thomas E. Davis, John Garcia, T. James Glover, C. F. Lindsley,

E. H. Howell, Henry Morgan, Richard Lathers, William Callender, Frederic De Peyster, Peter Morris.

Arthur Leary, Dewitt Bloodgood, G. W. Coster, James Donaldson, S. P. Bell,

WM. CALLENDER, President.
T. JAMES GLOVER, Counsel. [m18-1y] R. O. GLOVER, Secretary.

THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 286 Pearl street, Market Bank Building.

DIRECTORS.

WILLIAM BIRDSALL, President.

Philetus H. Holt, Jackson S. Schultz, Frederick Fawcett, Stephen W. Gaines, Elisha L. Walton, Oliver H. Shepard, John K. Woolsey, Edgar T. Ryder, Isaac Walton, Henry G. Reeve,

William P. Miller, Stephen Valentine, Joseph E. Bulkley, Joseph P. Wickham, Samuel W. Moore, Roland G. Mitchell, Robert M. Field, William Miles, Henry Rowland, Silas Davis,

William E. Bird, Jacob T. Merritt, Wm. Dennistoun, Edward Cromwell, Alfred L. Rowe, Theodore Banks, Nelson Sherwood, David Sands, Wm. Birdsall, Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25-1y] ASHER TAYLOR, Secretary.

BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. No. 65 Wall street. Capital $3,000,000. This Company offers the following

ADVANTAGES TO INSURERS:

Low rates on insurances without profits.
Loans granted on policies.
Half of premiums may remain on Loan.

On the Mutual Principle, the profits are divided every six years. Bonuses paid in cash, if required. Last Bonus declared was 34 per cent.

ap1-1y GEO. M. KNEVITT, Agent.

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation nine years, and now have an accumulated fund of **$814,044 95,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.

PLINY FREEMAN, Actuary

C. R. BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. ja1-tf

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HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year, without extra charge.*

CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company

BOARD OF DIRECTORS:

Jacob Reese, John R. Suydam, Henry Beadel, Robert Schell, Henry S. Leverich, Joseph Foulke, F. A. Palmer, George W. Riggs, Joseph Britton, F. W. Edmonds,

S. Cambreleng, John L. Buckley, George Clark, Benjamin Babcock, R. W. Howes, Samuel H. Foster, Nathan Starr, W. N. McIntire, N. H. Wolfe, John Slosson,

James S. Sandford, Curtis Judson, John W. Mersereau, Jacob Aims, Eugene Dutilh, John Gray, Lemuel Bangs, John S. Harris, J. W. Kellogg, Albert Ward.

WM. V. PORTER, Secretary. JACOB REESE, President.
S. CAMBRELENG, Counsellor. R. G. H. HUNTINGTON, Actuary.
m25-6m JOHN T. METCALFE, M.D., EDWARD FIELDS, M.D., } Medical Examiners.

STATEMENT OF THE AFFAIRS OF THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK for the Quarter ending 31st July, 1854.

ASSETS on hand April 30th, per last report		$2,596,309 88
RECEIPTS DURING QUARTER.		
Received for Premiums	$137,813 35	
" " Interest Annuities and Bills payable	50,977 68	188,791 03
		$2,785,100 91
DISBURSEMENTS DURING QUARTER.		
Paid expenses, including rent, salaries, medical fees, commissions, advertising, exchange, postage, state and city taxes,	$21,830 34	
Paid claims by death and additions to same	75,790 10	
Paid surrendered policies and dividends, reduction of Premiums and annuities	11,384 13	
Paid bills payable and bond and mortgage	56,750 00	165,754 57
		$2,619,346 34
ASSETS.		
Cash on hand in Bank and Trust Company		$15,447 11
Advanced on Policies		4,950 00
Bonds and Mortgages		2,487,114 72
Deferred Premium Account		25,592 25
Deposited to meet taxes and Fire Insurance accounts		4,542 16
Interest		32,140 37
Due from agents		49,559 73
		$2,619,346 34
Losses unpaid, $27,500.		
Amount at risk, 1st May, 1854		$20,469,877 34
" " 1st August, 1854		21,109,427 34
Increase for quarter in amount at risk		$639,550 00
Number of policies running 1st May, 1854	7,638	
" " " 1st Aug., "	7,834	
Increase for quarter in policies	196	

F. S. WINSTON, President.
C. GILL, Actuary. [sep2-4t] I. ABBATT, Sectary.

BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, 151 Nassau street, (Brick church chapel,) N. Y.

This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.

BENJAMIN W. BENSON, President.

DIRECTORS:

A. C. Kingsland, Wm. H. De Groot, James Morrison, Edw'd I. Jaques, Abr'm B. Miller, Edw'd V. Price, Wright Gillies, Stephen W. Smith, T. A. Howe, M. M. Van Beuren, George J. Byrd, William West, Alph. Underhill, Benj. W. Benson.

Wm. D. Andrews, Eben'r Collamore, James Litton, Thomas McElrath, James Coggeshall, Wm. H. Simonton, James N. Crow, Albert Journeay jr., Addington Reed, J. Edgar, Seely Brown, Thomas Keech, R. A. Tooker,

John H. Hallett, J. O. Fowler, Daniel Hodgman, Alex. C. Poillon, Wm. T. Dugan, Geo. W. Farnham, T. B. Coddington, J. G. Merritt, Chas. S. Francis, William Miles, J. S. Lounsbery, Wm. Westerfield, Thos. E. Cooper,

[f4-1y] WILLIAM P. LYON, Secretary.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1854.

President: THOMAS P. CUMMINGS, 121 William street.
1st Vice President: EDWIN B. STIMSON, M. D., 33 West 23d-street.
2d " " RICHARD KIPLING, 32 Maiden Lane.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THEO. R. MCILWAINE, 194 Broadway.
Financial Secretary: A. W. HOFFMAN, 102 Chambers street.
Treasurer: CHARLES P. BURDETT, 47 Fulton street.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853-4.

1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL B. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5-tf

CLOCKS, Etc.

GOLD PENS & PENCILS.—JOHN FOLEY, manufacturer of fine Gold Pens, Gold and Silver Pencil and Pen Cases, No. **167** Broadway, between Liberty and Courtlandt streets; also manufacturer of the celebrated "Bank Pens," for many years used by all the Banks, Insurance Companies, Merchants, and others, who pronounce them, for their great durability and superior finish, second to none. All Pens of my manufacture, guarantied to give good satisfaction. Points warranted not to come off in five years—will be exchanged any time within six months without extra charge.

P. S.—Pens and Cases made to order for the trade, on the most advantageous terms. m11-1y

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SHERRY & BYRAM'S CLOCKS.—Clocks for churches, courthouses, &c.; Time-pieces for Banks, offices, session and vestry rooms; railroad depots, &c.; Regulators for Astronomical purposes and Jewelers which for accuracy of time-keeping are believed (based upon an experience of many years) to be equal to any made in Europe or America. One of these Turret clocks has lately been put up on the City Hall, New York. Glass Dials for illuminating, and other kinds, made to order. Address SHERRY & BYRAM, manufacturers, Oakland Works, Sag Harbor, N. Y.

"At the establishment of Sherry & Byram are made some of the finest clocks in the world."—*Scientific American.* oct1-1y

PIANOS AND MUSIC.

PIANOS.—T. GILBERT & CO'S PREMIUM PIANOS, with or without the Æolian. No article of American manufacture has received such universal commendation from the press throughout the civilized world as these celebrated Pianos. GILBERT'S BOUDOIR PIANOS. HORACE WATERS' PIANOS, for power, purity and richness of tone, and elasticity of touch, they challenge comparison with those of any other make. HALLETT & CUMSTON'S PIANOS, of the old firm of Hallett & Co JACOB CHICKERING'S PIANOS. All of the above celebrated Pianos can be found only at the great Music Establishment of HORACE WATERS, No. 333 Broadway.

Melodeons.

S. D. & H. W. SMITH'S CELEBRATED MELODEONS. The wonderful perfection to which Messrs. Smith have brought their well known Melodeons, places them far in advance of those of all other makers, in every desireable quality of tone and finish. Being tuned in the equal temperament, the same as the Organ and Piano, they are a delightful instrument to perform upon, and are the only ones so tuned. Prices from $60 to $150. Melodeons of all other styles and prices. Second-hand Pianos at great bargains; prices from $40 to $175. Every instrument warranted.

Music.

The largest and best selected catalogue of sheet music and musical productions, both European and American, in the United States.

Music sent by mail post paid.

aug26-3m HORACE WATERS, 333 Broadway.

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. ap1-1y

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ATTENTION is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. **421** BROOME STREET, (a few doors east of Broadway,) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.

je24-1y LIGHT, NEWTON & BRADBURYS.

NEW MUSIC—Just published by COOK & BROTHER, 843 Broadway.—"La Vertu," Waltz, by Julius Metz. "Bridal Gift Polka," with splendid vignette. "Farewell, all thy sorrows now are o'er," Song or Quartette. Three beautiful compositions, adapted to players of moderate abilities.

C. & B. having taken large warerooms up-town, at a rent of $2000 less than down-town prices, are enabled to sell at prices much below those of down-town houses. They are sole agents for HAINES BROTHERS & CUMMING'S superb Piano Fortes. The public are requested to call and see them. They speak their own praise.

Splendid Melodeons, Guitars, Violins, Accordeons, Strings, &c., &c, sold at the lowest prices. au5-6m

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MICHROCORDION PIANO FORTES.—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a MICHROCORDION PIANO, superior to all other uprights, in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. WAREROOMS at the MANUFACTORY, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27-1y

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PIANOFORTES OF SUPERIOR FINISH AND TONE.—The undersigned would respectfully inform those in want of pianos that they are constantly manufacturing, and have now on hand at their wareroom, 361 Broadway, an assortment of every superior instruments in large size, plain, and carved cases, 6, 6½, and 7 octaves, made in the very best manner and fully warranted. We would also state to those wishing a very superior instrument. that our pianofortes are fully equal, and are not surpassed by any in the market for beauty and fullness of tone, excellence and durability of workmanship, and long standing in tune. BENNETT & CO., 361 Broadway.

my20-1y Factory, 311, 313, 315 Rivington street.

A. W. LADD & CO.'S CRYSTAL PALACE FIRST PREMIUM PIANO FORTES, are just what every purchaser wants (viz.: a remarkably good instrument at a low price). See the official award of the Crystal Palace prizes to A. W. LADD & CO. A large assortment of the above celebrated Pianos, of 6, 6 1-3, 6½, and 7octaves, in plain and carved cases, always in store. We wish to cal lattention to our "GRAND DIAGONAL" Piano, with new GRAND Action, which has no superior in all the points which constitute a perfect instrument. LINCOLN & THOMPSON, Sole Agents,

my13-1y 441 Broadway.

P. LYNCH, manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 559 Broadway. Pianos let on hire. m25-1y

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PIANO FORTE MANUFACTURERS.
R. GLENN & CO.

Warerooms, No. 83 Spring street, two doors East of Broadway.
☞ Pianos on hire and exchanged. ja28-1y

PIANO FORTE MANUFACTORY AND WAREROOM, corner of 14th-street and 3d-avenue. H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 7 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28-1y

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T. H. CHAMBERS,
PIANO FORTE MANUFACTURER,
ja28-1y$ Warerooms No 385 Broadway, New York.

PIANOS & MUSIC.—BERRY & GORDON, No. 297 Broadway, New York, publishers of Music and Music Books, and dealers, wholesale and retail, in Music Merchandise, Piano Fortes, new and second-hand; Boudoir Pianos, for small rooms; MELODEONS in great variety and of the best quality; exclusive agents for the superior Piano Fortes—with and without the Æolian—made by Hallet, Davis & Co.; these Pianos, having the grand suspension bridge and improved curved scale, produce a finer tone than any others. A great variety of SECOND-HAND PIANOS, prices, from $30 to $200. All instruments warranted, and offered very low. We have just published—"Little Katy's Dying Bed," very popular, 25 cents; "Deal Gently with the Motherless," 25 cents; "O, Call Me Home Again," having a great sale, 25 cents; "Go it while you are young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the deliverer of Koszta. A great variety of NEW MUSIC: teachers, the trade and seminaries will be supplied very low.

☞ Orders from the country sent free of postage.

feb18-1y BERRY & GORDON, 297 Broadway, New York.

J. F. BROWNE & CO., makers and importers of Grand, Semi-Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices. A list of prices and descriptions, can be received by mail, single postage

J. F. BROWNE, London and New York.
[Established 1810.] Feb11-1y

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second-hand English organ with two sets of keys, and one an. a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rose wood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory. m4-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4-1y

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CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,

548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B—Powerful and sweet-toned Church Organs, from $300 upwards. mar4-1y

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BELLS! BELLS! BELLS! for Churches, Factories, Steamboats, School Houses, Plantations, Locomotives, Hose Carriages, Ships and Railroad Stations.

The subscribers manufacture and keep constantly on hand—and at their agency in New York—the above assortment of Bells, cast and hung on an entirely new principle, viz: cast in metallic castings, which we have lately invented and adapted to Bell castings—and have applied for Letters Patent. We have purchased the entire right of Hildreth's improved Rotary Yoke. This attachment, by loosening one bolt, admits the bell to turn, causing the clapper to strike in a different place, lessening the risk of breaking. A moveable journal is also connected with the Yoke, so the Bell can be raised or lowered at pleasure. Also, cast steel Springs arranged so that the clapper cannot rest on the Bell. An extra hammer for tolling; also every improvement combined that is in use. We give our attention particularly to making Chimes or Peals of Bells, keyed on any letter in the musical scale desired; we can perfect them as to their respective keys, without resorting to the ordinary way of chipping or filing, and would refer to the one recently made at this Foundry, (THE FIRST COMPLETE CHIME EVER MADE IN THIS COUNTRY) and hung in St. Stephen's church, Philadelphia. We are now executing orders for three chimes of 8 and 9 Bells each, for New Orleans, Lancaster, Pa., and Cleveland, Ohio.

J. H. HITCHCOCK, one of the proprietors, having had 20 years' experience making Bells with the late Mr. Andrew Meneely, and for 10 years, had the whole charge of that Foundry, and having made all the model patterns for that establishment, we do not hesitate to warrant, from improvements made since that time, not only a superior shape and finish to our Bells, but one third more tone than can be produced from any other make, "weights being equal," as was awarded to us the highest premium at the State Fair, held at Saragota Springs in Sept. 1853; also, a GOLD MEDAL at the Fair of the American Institute, held in New York in October 1853,—as well as at the Exhibition of All Nations, when we again received the medal for superior tone and finished Bells—not having sufficient room alloted to us to exhibit a FULL chime we were debarred the opportunity of doing so. Every variety of hangings for Steamboat or Ship Bells, brass or bronze, finished with any inscription, engraved or cast on the Bell, desired,—Old Bells taken in exchange for new ones.

All our Bells are warranted in every particular

☞ Letters addressed to the subscribers, at Troy, Rensselaer Co N. Y., shall have our immediate attention.

JONES & HITCHCOCK, Troy, N. Y.

G. H. SWORDS & Co., Agents, 40 Dey street, N. Y.

Information can also be obtained of, and orders executed by, Stanford & Swords, New York. mar26-1y

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BELLS! BELLS! BELLS! For *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the Subscribers; at their old established, and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns*, and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound and quality of tone*. The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—Jan. 1854—the FIRST PREMIUM *(A Silver Medal)* of the WORLD'S FAIR in New York, over all others, several from this Country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of bells or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast-Iron Yoke with moveable arms and which may be turned upon the Bell; Spring acting on the Clapper, prolonging the sound. Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to rehang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' instruments of all descriptions, made, and kept on hand

Being in immediate connection with the principal routes, in all directions, either Railroad, Canal, or River, orders can be executed with dispatch. which either personally or by communication, are respectfully solicited. A. MENEELY'S SONS.

m4-1y *West Troy, Albany County, New-York.*

FURNITURE.

RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect. Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25-1y

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CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description. [s24-1y] J. DIXON, 808 Broadway, opposite 11th st.

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by [Jan 1-1y] LUCIUS HART.

CABINET FURNITURE WAREHOUSE and General Upholstery Establishment, at 536 Broadway and at 84 Sixth Avenue. All the varieties of Cabinet Furniture made to order, of the very best materials. Church, Hotel, and Steamboat orders completed at short notice. At **536 Broadway** a rich assortment of Rosewood, and at **84 Sixth Avenue** will be found good substantial Mahogany, Walnut, and Cottage Furniture.

HENRY STONEY,
f18-1y opposite the Prescott House.

IRON RAILINGS, VERANDAHS, PLAIN AND ORNAMENTAL BEDSTEADS, &c., No. 9 Canal street, N. Y. JOHN M. COMSTOCK, (Hoboken Iron Works and Foundry) Manufacturer of every variety of Iron Work for Buildings, Cemeteries, Churches, &c. Also all kinds of Iron Bedsteads and Furniture, warranted free from vermin, and suitable for institutions and residences. Spring, hair, and husk mattresses always on hand. my6-6m

DENTISTS.

I. JARVIS, DENTIST, No. 437 Grand street, New York. ap29-6m

DR. THOMAS EASTON, SURGEON AND MECHANICAL DENTIST, favourably known in his profession, having been a successful operator in this city for the last twenty years, continues at his old stand, No. **341** Grand street, prepared to see his old friends, and as many new ones as require the services of an experienced dentist Refers to the citizens of New York. ap29-6m

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DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. m25-6m

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DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18-1y

A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

SANFORD BABCOCK, Dentist. Office and residence, **489** Hudson street, New York, 2d door above St. Luke's church.

All diseases growing out of a diseased condition of the Dental organism, successfully treated; every operation will be performed in the most perfect manner, upon the natural Teeth. Gold used of the finest quality, for filling the Teeth. Dr. BABCOCK would respectfully call the attention of the public to his specimens of Blocks of Teeth, mode and manner of inserting full sets, etc. m11-1y

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DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates, by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice.

f18-1y ROWELL & DAVIDSON, 11 Chambers street, N.Y.

FAIRBANKS' PATENT PLATFORM SCALES, *at reduced prices*, adapted to every required operation of weighing, as RAILROAD SCALES for Trains or Single Cars, in use on nearly all the principal Railroads in the United States and Great Britain. WAREHOUSE SCALES (Dormant and Portable), HEAVY PORTABLE SCALES, on wheels, for *Foundries, Rolling Mills, Iron Houses, &c. &c.*

STORE SCALES, various modifications. HAY AND COAL SCALES, made entirely of Iron and Steel. COUNTER SCALES, &c. SMALL SCALES AND EVEN BALANCES for family use, very convenient and economical for the housekeeper. These Scales have been long known and severely tested, and are generally regarded as THE STANDARD from which there can be no appeal. Sold and warranted by

feb4-1y FAIRBANKS & CO., No. 89 Water-street, N. Y.

CHILSON, RICHARDSON & CO., AIR WARMING AND VENTILATING Warehouses, 374 Broadway, New York, and 101 and 103 Blackstone street, Boston, Manufacturers and Dealers, wholesale and retail, in CHILSON'S WORLD'S FAIR PRIZE MEDAL FURNACES, which, after having been subjected for the past five years to the most severe practical tests, are now most favorably known and extensively used throughout the United States and Canada; particularly approved for the quality of the air obtained, special provision being made for the supply of a large amount of PURE WARM AIR, entirely free from the effect of contact with red hot iron.

N. A. BOYNTON'S VENTILATING HEATER; an entirely new article, combining strength and durability, simplicity of construction, and economy in the use of fuel, with perfect efficiency in operation. Is entirely of cast iron, and so constructed as to prevent the escape of gasses and smoke. Four sizes adapted for brick work; five sizes of Portables.

BOYNTON'S VENTILATING WOOD FURNACE; a new and complete ventilating furnace, expressly designed for burning wood, adapted to all classes of public and private buildings, possessing peculiarities worthy the examination of those who require a first class wood furnace.

DR. CLARK'S BOSTON SCHOOL STOVES, four sizes. Particularly commended to the attention of School Committees, and others in want of an apparatus for thoroughly and properly Warming and Ventilating Schoolrooms and Halls.

CHILSON'S NEW AND IMPROVED SCHOOL STOVES, two sizes, for wood only.

EMERSON'S Patent VENTILATORS of all sizes, and Ventilating Apparatus in every variety.

A complete assortment of IRON, BRONZED, PLATED and ENAMELED REGISTERS, including three sizes of a new and improved Pedestal Register; together with all sizes of the METROPOLITAN COOKING RANGE, a new and superior Range, embracing all the modern improvements, equally fitted for the use of Anthracite, Bituminous Coal, Coke, or Wood

Agents in New York for the sale of THE PEURHYN AND MIRROR MARBLE MANTELS.

References to parties having our apparatus in use in all parts of the country, with explicit directions for setting the furnaces, and all information necessary for properly warming and ventilating public and private buildings, may be gratuitously obtained by application at either of our Warehouses. je3-6m

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THE GOLD MEDAL FURNACE.—CULVER'S PATENT HOT-AIR FURNACES, REGISTERS, and VENTILATORS manufactured extensively, and sold wholesale and retail by CULVER, SIMONDS & Co., 52 Cliff street, near Beekman, New York.

This Furnace is a very superior article, combining economy, utility durability, beauty, and convenience. It was invented in 1845, took the Silver Medal, the highest prize, in 1846, at the Fair of the American Institute, and since the great World's Fair, has taken the highest premium, a Gold Medal, awarded by the same American Institute, for the best Air-Warming and Ventilating Furnace, over all competitors, in 1852. Also, the most approved styles of scroll Registers and Ventilators, a great variety of sizes, round, square, plain, ornamental, japanned, enamelled, marbleized, and bronzed, with Fire-place, Gothic and Pedestal styles, Cast Iron Chimney Tops, Smoke and Water Pipes, Sinks, &c. Warming and Ventilating Apparatus supplied at short notice, and plans, drawings, and directions for setting, furnished when required ap1-1y

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HAYES' PATENT HOT-AIR FURNACE, constructed upon an entirely *new principle*, combining *great heating power* with *economy* and durability, is unsurpassed by any in use.

We offer this Furnace to the public with the utmost confidence in its efficacy as a house-warmer. By means of a simple and ingenious arrangement, the gases arising from the coal are entirely consumed within the furnace, adding at least 25 per cent. to its heating power, and rendering a saving of that amount of fuel.

Also, HAYES' PATENT TUBULAR ELEVATED OVEN, COOKING RANGE, AND HEATER, so arranged that *the same fire which performs the work of the culinary department* effectually warms the sitting-room or parlour above, affording a great saving of fuel, labour, &c. It has no superior in market. More than 2,000 have been sold during the last year. Every range warranted to give satisfaction. We have several other highly approved patterns, both of Furnaces and Ranges, together with a general assortment of Hot-Air Registers, Ventilators, &c.

CAMP'S VENTILATOR, for which the inventor received a *prize medal* at the late World's in New York, a superior article for ventilating churches, dwellings, ships, railroad cars, &c., is worthy of attention.

Possessing, as we do, superior facilities for manufacturing, together with long experience in the business, and "last, though not least," a determination not to be outdone, we feel confident of success.

In offering our goods to the public, we say to all, Examine them, and satisfy yourselves of their merits.

We manufacture, from the best Housatonic Valley Iron, superior patterns of cooking, parlour, and other stoves. All which we offer a wholesale and retail upon the most reasonable terms.

GEO. L. CANNON, Agent for the RIPPOWAM COMPANY, Foundry, Stamford, Conn. Office and Warerooms, No. 406 Broadway, near Canal-street, New York. mar18-1y

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NEW STORE! NEW GOODS! LACES & EMBROIDERIES.—F. A. GUNN & CO., 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin CHEMIZETTES, HABITS, SLEEVES, COLLARS, CAPS, Linen Cambric and Embroidered HANDKERCHIEFS, GLOVES, MITTS, VEILS, Infants' WAISTS, and ROBES, BANDS, FLOUNCINGS MOURNING GOODS, FANS, FANCY GOODS, English THREAD, VALENCIENNES, and a variety of other LACES, HOSIERY, Embroidered, Corded, and Patent SKIRTS, Dress TRIMMINGS, &c., &c., all of which will be sold at small profits. (Only one Price.)

FRED'K A. GUNN. [sept17-1y] JAMES R. QUIN.

G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York.

Orders punctually filled. Programme, by which every gentleman can measure himself.

G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.

☞ Remember, the size must be carefully and accurately taken, as all necessary allowances are made by the cutters of the establishment.

1st. Size around the neck.
2d. " " wrist.
3d. " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan.*
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.

This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.

G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constant personal superintendence of the details of his business. ap8-1y

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TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. FENWICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each. GEO. SCRIVEN, Importer,
ap22-6m 93 Maiden Lane

BLANK BOOKS AND STATIONERY.—The subscriber respectfully informs the public, that he has opened a store in the above line, where he keeps a large assortment of ACCOUNT BOOKS of almost every description, as well as **Copying-Letter Books** and Copying Presses, constantly on hand, and furnishes books ruled and bound to particular patterns at the shortest notice, in the most approved styles and *at the lowest prices;* an assertion, the truth of which the subscriber would be glad to see tested by merchants and others, being about to supply themselves with new account books. He keeps also a general assortment of almost every article in the Stationery line, domestic and imported Cap and Letter paper, India paper for Lithographers and Plate Printers, &c Orders for JOB PRINTING, LITHOGRAPHIC WORK of every description, and BOOKBINDING in common or in the most elegant style, attended to very carefully and with dispatch.

m11-1y JOSEPH CAHN, 58 Dey street, New York.

Ungodly Children of Pious Parents.—It is no objection against all this, to say that we sometimes find the children of pious parents in this land, leading impious lives. Too sadly true this is, but God, you observe, has in His infallible word declared, that if men are "trained in the way that they should go, when they are old they shall not depart from it." And in this faith the Apostle exhorts us to "bring up our children in the nurture and admonition of the Lord." We cannot, for one half moment, therefore, doubt the truth of this fact, as a general rule, subject, of course, to some few exceptions; and we must account, by other means than denying the divinely asserted rule for the circumstance, that we do find pious parents deploring the delinquency of their offspring. But it does not follow that because a man is pious himself, he must "train his children in the way they should go;" in the path (that is) which is pointed out by God. A man may be pious, and yet be partially in error, and his erroneous views may lead him to adopt an erroneous principle of education. He may have intended to educate his children religiously, but for all that, not have trained them in the "right way;" he may have trained them in the way he thinks they ought to go, which, after all, however, may not be really the right way; for this is a question, not of opinion, but of fact. It is not the mere excitement of religious feelings that will suffice, there must be an habitual religious practice—not mere doctrine, but Christian discipline, and not all kinds of discipline, but right discipline—not discussions on faith, but continuance in well-doing—not mere Christian sentiment but Christian principle—not a few phrases, but a consistent course of straight-forward, honourable conduct, founded on Christian faith, and on Christian charity.

There is, we learn from Scripture, a way in which a child ought to be trained, and to those who are trained in it, a blessing is vouchsafed. Surely it becomes each parent, with deliberation, deep thought, and earnest prayer, to inquire for this way, that his child may be made to walk in it; and surely in addressing Churchmen, it is not too much to ask them to defer on this point to the authority of the Church, and to permit her, under the guidance of Scripture, to point out that path. Let a man educate his children consistently, not according to his self-devised theories, but according to the discipline of the Church, and I will venture to say the exceptions to the rule will be comparatively few.—*The Rev. Dr.* Hook.

◆

Coal against Sinews.—Professor Henry, President of the Mechanic's Institute, at Washington, says: "It has been proved that, on an average, four ounces of coal are sufficient to draw, on a railroad, one ton a mile. It has also been found on experiment that a man working on a treadmill, continually for eight hours, will elevate one and one-half millions of pounds one foot high. Now, Cornish engines will perform the same work by the expenditure of a pound and half of coal. It follows from these data that about five tons of coal would evolve as much power during its combustion as would be equal to the continued labour of an able-bodied man for twenty years, at the rate of eight hours per day, or, in other words, to the average power of a man during the active period of life.

MARRIED,

At Trinity church, Davenport, Iowa, on Thursday, the 24th Aug., by the Rev. Alfred Louderback, William Doolan, Esq., late of Santa Cruise, Tipperary Co., Ireland, to Miss Maggie W. Allen, of Davenport, Iowa.

DIED,

At Shrewsbury, N. J., on Sunday, the 3d inst., after a short but severe illness, Charlotte Augusta, wife of the Rev. Harry Finch, rector of Christ church, Shrewsbury.

In the village of Oxford, Chenango county, on Friday evening, the 25th ult., Rachel, wife of Ethan Clarke, in the 61st year of her age. The death of this admirable and exemplary woman deserves more than a passing notice. Devoted with constant diligence to every domestic duty, she was still unceasing in every work of charity around her, and the stream of her bounty was unfailing. The widow, orphan, and stranger ever found in her a sympathizing friend, and the poor a constant benefactor. She possessed in an eminent degree "the ornament of a meek and quiet spirit," which won the love of all who knew her. The faith and hope which had enabled her to keep the even tenor of her way through life, sustained her in the hour of death; and carried her safely through its terrors. Strengthened with the graces of her Saviour's Body and Blood in the Holy Communion; trusting in the merits of His most precious sacrifice, and meekly relying on His promises, she calmly sank to rest, leaving behind her that good example, which is her children's best comfort and most treasured legacy.

NOTICES.

☞ The Rev. Dr. Hooker (having kindly consented to act as our agent in Philadelphia) will receive subscriptions and transact any business connected with *The Churchman*. Our subscribers in that city are informed that missing numbers may be obtained each week at his Church publication office. tf

Board of Missions.—The Nineteenth Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America" will be held at St. John's church, in the city of Hartford, on Tuesday, October 3d, at 3 o'clock P. M.

Sept. 9, 1854–4t P. Van Pelt, Secretary.

The Annual Meeting of the Corporation for the Relief of Widows and Orphans of Clergymen of the Protestant Episcopal Church of the State of New York, will be held in the Sunday-School room of St. John's chapel, New York city, on Tuesday, the 26th day of September, at 5 o'clock P. M. F. W. DILLER, Sec'y,

Brooklyn, Aug. 22, 1854.

Church of the Transfiguration.—The church of the Transfiguration, East 29th street, between Madison and Fifth avenues, will be re-opened on Sunday, September 10th, when the Rev. G. H. Houghton will be instituted Rector.

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.—A stated monthly meeting of the Board of Managers of this Society will be held in the Sunday School-room of the Church of the Ascension, on Tuesday evening next, the 12th inst., at 7½ o'clock.

Sept. 8, 1854. Thomas P. Cummings, Rec. Sec'y.

New York Bible and Common Prayer-Book Society.—A regular meeting of the Board of Managers will be held at the Depository, 55 East Thirteenth street, on Tuesday evening next, the 12th inst., at 6 o'clock. Wm. H. Bell, Recording Sec.

Protestant Episcopal Tract Society.—A regular meeting of the Board of Trustees will be held at the Depository, 55 East Thirteenth street, on Tuesday evening next, the 12th inst., at 6½ o'clock.

Wm. R. Ronalds, Recording Sec.

Notice.—St. Thomas' Church, Rev. Dr. Nevillve, Rector, will be opened for Divine worship on Sunday the 3d September, at 10½ A. M. and 3½ P. M. Sep 2—2t

Notice.—James F. DePeyster, Treasurer of the Society for Promoting Religion and Learning, has removed his office from 159 Front street to the Bank for Savings, No. 107 Chambers street.

ACKNOWLEDGMENTS.

Addition to the acknowledgment of the Treasurer of the Associate Alumni, at the end of $1 subscriptions: Rev. H. M. Davis, Rev. W. Homman; making $47 (instead of $45).

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Zion, Sandy Hill, Rev. S. B. Bostwick, $1 76; St. James, Fort Edward, Rev. S. B. Bostwick, $4 25; ch. of the Holy Cross, Troy, Rev. J. I. Tucker, $5.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
55 Thirteenth street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

St. James, Fort Edward, Rev. S. B. Bostwick, $3 21; Grace, Lyons, Wayne co., W. N. Y., Rev. Wm. A. Fisk, $5; ch. of the Holy Cross Troy, Rev. J. I. Tucker, $5.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
55 Thirteenth street.

Advertisements.

JULIUS A. FAY'S BOARDING SCHOOL FOR BOYS, Elizabethtown, N. J. Pupils are fitted for any standing in college, or prepared for mercantile and other active pursuits. Terms: Board and Tuition (including French), $250 per annum. Lessons in German, Music, and Drawing, constitute extra charges. All the pupils attend to French, in which department a companionable native teacher devotes all his time to their interest, and the French is made a spoken language. The German language is also pursued upon a similar plan, under the tuition of a native German, who resides in the family.

The winter session will commence on the 9th of October. Circulars furnished on application. sep9–5t$

SEWING MACHINES—FOR FAMILY USE—the only one that successfully does fine sewing. For heavy work it has no superior. For sale by the Proprietors, 343 Broadway, N. Y. WHEELER & WILSON MAN'F'G CO. my20–1y

McLEES, WEDDING AND VISITING CARD ENGRAVER AND PRINTER, 69 Chambers street, and 337 Fourth street, near Broadway. sep9–6m

BRADY'S NATIONAL GALLERY OF DAGUERREOTYPES, No. 359 Broadway, over Thompson's Saloon, between Leonard and Franklin streets, New York.

Having united his two Galleries, and combined all his resources to form one establishment which shall be second to none in existence, the proprietor is prepared to execute every description of work in the highest style of the Daguerrean Art. Particular attention is given to Copying Daguerreotypes, Portraits, Statuary, &c., either at the Gallery, or at the residence of the individual.

The attention of the public is especially invited to the new style of Daguerreotypes on Paper, combining the *accuracy* of the Daguerreotype with the *coloring and artistic finish* of the finest painting, at prices so moderate as to place them within the means of all.

Strangers visiting New York are cordially invited to visit this establishment, where will be found the largest collection of life-like portraits of American and European celebrities to be seen in this country.

Open to the public at all times. sep9–1y

JAMES PESCOTT, for fifteen years Sexton of St. John's church, Brooklyn, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church, and at his branch office, 299 Fulton avenue, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. ap29–1y

COLLEGE OF ST. JAMES, MARYLAND.—The Thirteenth annual session will commence on Monday, Oct 2d, when the duties of the COLLEGE and the GRAMMAR SCHOOL will be resumed. Charge for the whole session of ten months in either department, $300; payable semi-annually in advance. For copies of the register, or for fuller information, address the rector, the Rev. Dr. Kerfoot, College of St. James P. O. au12–8t

STAINED GLASS FOR CHURCHES, &c, manufactured by SHARP & STEEL, No. 216 Sixth avenue, N. Y. Designs and estimates sent to all parts of the country. au19–1y

TEA, TEA, TEA.—67 Catharine street, opposite Oak, and 377 Bowery, second door below Fifth street.—J. WATSON calls the attention of his friends and the public generally to his present choice stock of Tea and Coffee, which Grocers, Boarding-house keepers, and all who wish to obtain good Tea and Coffee, will find to their advantage to make trial of before calling elsewhere.

N. B. Every quality of Tea done up in Tin-foil packages of 3 and 4 pounds each, which families residing in the country will find most convenient. [my27–1y] JOHN WATSON, Proprietor

FURS! FURS! FURS!—Ladies who wish to buy Fancy Furs at the manufacturer, should go to A. MOORE, 204 Atlantic Street, near Court Street, where you can select from the largest and most varied assortment of capes, victorines, muffs and cuffs ever offered in Brooklyn, such as Stone Martin, Mountain Martin, Fitch, Mink, Chilchilla, Squirrel, French Sable, Ermine, etc., for Ladies and Misses wear; also Gentlemens' Gloves and collars, all of which are well worthy of inspection, and at twenty-five per cent. cheaper than in New York. Mr. M. takes this opportunity of returning his sincere thanks for the favors hitherto received, and hopes that by strict attention to manufacturing furs to order, he will continue to merit their patronage. Call and see.

N. B.—The highest market price given for Mink, Opposum, and Striping Furs. Sep 2—3m

BURGESS' DAGUERREOTYPES, 293 Broadway, five doors above the Irving House. Likenesses taken in all the various styles of the art. Daguerreotypes copied, &c.

☞ Entire satisfaction guaranteed, au19–3m

CROTON MILLS, 201 Cherry street, corner of Pike street, New York.

At this establishment is manufactured Croton (Extra Genessee), SELF-RAISING, and Graham Flour, Rye and Buckwheat Flour, White and Yellow Indian Meal, Wheaten Grits, Hominy, Macaroni, Vermicelli, and FARINA.

The above articles are *fresh* every day, and always made of the *best material* to be got in the market, and can be had of all respectable grocers in New York and neighbouring cities.

N. B. The proprietors would call special attention to their *Farina*. It is not only the *cheapest* but the *purest* and *most wholesome* article now before the public for table use as a *dessert*, and nothing to exceed it for invalids and children—arrowroot not excepted, which costs from 6 to 7 times as much. au19–3m

REMOVAL.—Fine Clothing!—HENRY L. FOSTER & CO. have removed their Merchant Tailoring and Clothing Establishment to No. 401 Broadway, corner of Walker street.

Furnishing Goods of the latest styles and best quality, Cloths, Cassimeres, and Vestings, Umbrellas, &c. je10–3m

GILBERT HICKS, Engraver and Printer, 11 Madison, corner Rosevelt street, New York. Wedding, Visiting, Business Cards, &c., Seals, Door Plates, and Jewelry, neatly engraved. ap1–1y

G. A. HUNTER, MERCHANT TAILOR, 290 Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of Ready-made Garments, of the latest and most fashionable styles.

N. B. Every article made to order, at the shortest notice, and in a superior manner.

Gents' Furnishing Goods je3–1y

NEW HAT COMPANY.—With the departure of vile March, every one is disposed to take off his old hat and make a low bow, and to procure a new one to touch genteelly to the budding spring time—blushing April. We wot of a place where the very article can be procured—the identical idea for spring and summer wear. It is called the Rocky Mountain Drab Beaver, and is procurable at the New Hat Company's stores, Nos. 146 and 148 Nassau street. Look at! and take a hat. tf

WHITE, THE HATTER, 212 Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps. His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises. GEO. W. WHITE.

A large quantity of Straw Goods of all the latest styles. ap15–1y

FRANK WILLS, ARCHITECT, Member of the London and New York Ecclesiological Societies, Architect of Christ Church Cathedral, Fredericton, New Brunswick, author of Ancient English Ecclesiastical Architecture, adapted to the wants, &c., &c., has removed to 637 Broadway, N. Y., the building occupied by Messrs Stanford & Swords, the P. E. Sunday School Union, &c.

Mr. Wills has a vacancy for a pupil; he should be well educated, and have some knowledge of drawing. je10–3m

CARRIAGES.—ISAAC MIX Jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f4–1y

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. 546 Broadway, New York. jy1–1y

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.

The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.

ap15–1y GEO. E. MENDUM, 18 Wall street.

MRS. J. H. HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz. Fringes, Gimps, and Braids, all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery, and Gloves, Fancy Goods in general, Ribbons and Velvet Ribbons, &c.

☞ One Price only; No Deviation. Kid Gloves cleaned.

Mrs. Hodge's stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety or low prices. Hers is a regularly-assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 141 Atlantic street, South Brooklyn je3–1y

WANTS.

A CLERGYMAN residing about 40 miles from New York, in a pleasant and healthful situation on the Hudson River, wishes to take into his family two or three boys, under 12 years of age. The number of boys will be limited, and earnest and faithful attention will be given to their religious and mental training For further information address G., office of *The Churchman*, No. 111 Broadway; or refer to the Rt. Rev. Bishop J. M. Wainwright, D.D.; the Rev. G. H. Hobart; the Rev. Milo Mahan, B.D.; New York: the Rev. R. S. Howland, Astoria. sep9—tf

A YOUNG LADY who has taught in some of the first families North and South, is desirous of entering into an engagement in a private family, to instruct in the various branches of a good English education, French, Drawing, Music and Latin if desired. Direct to A. B., office of the *Episcopal Recorder*, Philadelphia. sep9–3t$

A GENTLEMAN AND HIS WIFE, of moderate means, are anxious to obtain board in a Church family. They will require two rooms communicatidg with each other, and are to be unfurnished, excepting the cerpeting. Location, near Broadway, below Tenth street. Apply immediately, by letter, stating terms &c., to A. W. W., box 1511 Post Office, N. Y.

WANTED.—In the family of a Clergyman, a lady competent to instruct a limited number of young ladies in the higher branches of the English Language, together with French and Vocal Music. Address "Rector of St. Mary Ann's Parish, North East P. O., Cecil County, Maryland." Sep 2—3t

A TEACHER WANTED to take charge from Oct. 1st of a select school for boys. He must be a communicant of the Church, and capable of teaching Latin and Greek, as well as the usual English branches. French is also desirable. Address the Rev. Charles A. Maison, at Stapleton, Staten Island. Sep 2—tf

WANTED, by a Lady in Virginia, two competent Female Teachers to assist in a school. The situation is healthy and desirable, and the remuneration good. The branches required to be taught are Music upon the Pianoforte, Singing, Drawing, and Painting, French, Latin, and Mathematics. A thorough knowledge of Music is especially desirable. For further particulars address U. R., Box No. 125, New Brunswick, New Jersey. Sep 2—2t

COOKS, WAITERS, NURSES, AND OTHER MALE and FEMALE DOMESTICS, provided for respectable families up town. Apply at the Employment Agency Office, No. 60 East Fourteenth-street, (Union square, south side,) established 1850, for the protection of employers in the selection of servants, and the guidance of persons seeking situations. References: The Rev. Dr. Tyng, the Rev. Dr. Cheever, the Rev. Dr. Hawks, the Rev. Dr. Baird, the Rev. G. T Bedell, the Rev. J. M. McDonald, &c., &c.

JOHN O'GALLAGHER, Agent.

Office, 60 East Fourteenth street, near Broadway. sept10–1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants.

WANTED, at the office, **No. 13 Eighth Avenue,** Girls for all kinds of housework. Situations always on hand for Protestants; American Girls with reference, free. Families satisfied, or no pay expected. Terms easy and reasonable. m4–1y

DAGUERREOTYPE HATS!—RAFFERTY & LEASK, the Chatham Street Hatters, desire to call attention to their SPRING style, which is just issued, while they acknowledge no superior in the Art of Hatting, guaranteeing to sell as good a hat for the money as any other house in the United States. They, in addition, present every customer with his LIKENESS, FREE OF CHARGE, neatly inserted in the lining of his hat. They are the only hatters that can do this. Their stores are No. 57 Chatham street, opposite Chambers, and on the corner of Chatham and Pearl streets, New York. ap8–6m

W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.

Dr. Fitzmaurice holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f18–1y

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supersede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam-power. DUNCAN & SHARP, 51 Beekman street,

m18–6m and No. 4 Liberty Place.

MEN'S & BOYS' SPRING AND SUMMER CLOTHING.—BOUGHTON & KNAPP, 19 Courtlandt street, have now in store, and are constantly receiving, New Goods, all of which are made in the best manner, and suitable for Southern and Western or City Trade; and we would invite the attention of purchasers to our Stock of Clothing, if they wish to secure a good profit in buying goods. We also have a good assortment of Shirts, Collars, Under Clothing, Overalls, Frocks, Hickory Shirts, Linen Coats, &c., all of which will be sold at the Lowest Cash Prices.

m11–1y BOUGHTON & KNAPP, 19 Courtlandt street.

VANDEWATER & HEASLEY, LOCK MANUFACTURERS, corner of Bleecker and Hammond streets, N. Y.

W. C. Vandewater. R. Heasley.

Locks and Sliding Door Trimmings; Espagulett Bars and Plated Hinges; Door and Number Plates of all descriptions for dwelling-houses, stores, &c.

☞ All orders punctually attended to. au12–1y

HOUSE FURNISHING GOODS, at PETERSON'S Wareroom and Manufactory, 144 Bowery, N. Y., where Housekeepers can find a General assortment of Wood, Willow, Britannia Metal, and Plated Goods, Table and Pocket Cutlery, Planished or Block Tin, Japanned and Plain Tin-ware, Meat Safes, Refrigerators, Stoves, Kitchen Ranges and Portable Heaters for dwellings, Churches, &c. Also a variety of fancy goods

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mar18–1y W. T. PETERSON, } 144 Bowery, N. Y.

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